THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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From the Religious Messenger.

THE LIBRARY.

Thou whom the world with heartless intercourse
Hath wearied, and thy spirit's hoarded gold
Impoverish'd still, and yet with husks repaid,
Turn hither. 'Tis a quiet resting place,
Silent, yet peopled well. Here thou may'st hold
Communion eloquent, and undismay'd,
Even with the greatest of the ancient earth,
Sages, and sires of science.
These shall gird
And sublimate thy soul, to soar above
The thraldom of an hour. Doth thy heart bleed,
And is there none to heal,—no comforter?
Come to the mighty dead. They shall unlock
Full springs of sympathy,—and with cold touch
Compress thy fever'd brow. The poet's sigh
From distant ages o'er thy ear shall steal,
Like that soft harp which soothed the mood of Saul.
The conquer'd hero, and the throneless king,
In stately sadness shall admonish thee
How Hope hath dealt with man. A map of woes
The martyr shall unfold,—till in his pangs
Pity doth merge all memory of thine own.
Perchance unceasing care or thankless toil
Vexeth thy spirit, till sharp thorns press deep
Into the naked nerve; still hither come,
And shut thy door upon the clamoring crowd,
Though for a moment. Grave and glorious shades
Rise up and gather round thee: Plato's brow
Doth blend rebuke with its benignity,
That trifles thus should move thee; Seneca
Spreads to thy mind his richly-reasoning page,—
While Socrates a cordial, half divine,
Pours on thy drooping spirit.
But hath heaven
Unveil'd thy nature's deep infirmity,
And shown the spots which darken all we call
Perfection here? The lore of letter'd pride,
Philosophy and science, are in vain—
They yield no help! Haste to the book of God!
Yea, come to Jesus! author of our Faith,
And finisher;—doubt not His word shall be
A tree of life to feed thy fainting soul,
Till thou shalt rise where knowledge hath no bound,
A tireless, deathless student of the skies. H.
Hartford, August, 1831.

Psalm xviii. 3, 4.

A wanderer on the world of waves,
In vain the little swallow craves,
Some clime of Spring;
How sad she views the watery waste,
Till lighting on some friendly mast
She rests her aching wing.

Thus had I wander'd far and long,
The barren world's wide wastes among,
In search of peace;
I found it not till from afar,
Arose that holy Eastern star,
And bade my sorrows cease.

Now near the altar of my God
I make my lone and bless'd abode
From morn till even:
Oh, still upon its hallow'd breast
My heart shall make its lowly nest,
And find an earthly heaven.—*Ep. Watchman.*

PSALMODY.

It is somewhat singular, but is yet a melancholy fact, that as if by common consent, all allusion to the duty of singing Psalms and Hymns is banished from the pulpit. There are apostolic precepts and inspired directions on these topics, and we were once present when a preacher, introducing a new selection to his congregation, addressed them from the exhortation, "Speaking to one another in psalms, and hymns, and spiritual songs, singing and making melody in your hearts unto the Lord;" but we can scarcely recollect an instance, where in the ordinary course of his ministrations, a clergyman has inculcated from the pulpit, the duty of singing praises unto the Lord. Yet, it must ever be a matter of surprise how any one can read his Bible attentively, without recognizing the Divine authority of this service.

It is not only, however, the duty of persons to sing in the great congregation, but the voice of joy and praise should resound in the dwelling of the righteous; the excuses so often made on the score of incapacity, are little more than apologies for indolence and inattention. How small is the proportion of persons who are not at some time or other, as Mr. La Trobe observes, 'singing blythe in their daily occupations.' To lead in a public or even social service, is indeed a distinct attainment; yet if the good custom of our forefathers, a custom prevailing still in the northern parts of this island, though almost obsolete in the south, were still retained, namely, that of *singing psalms or hymns at the family altar*, we are persuaded no loss would be found of either choristers or leaders.

On these topics very valuable observations occur in Mr. L's fifth chapter, entitled 'Congregation.' After some striking remarks on the worship of heaven, he thus proceeds:—

"But what is our imitation of the harmonies of heaven? We see that *they* are borne along by the unanimous voices of ten thousand times ten thousand—in what manner are our harmonies supported by the great body of the people? Suppose an angel, flying upon some mission, to stoop his wing and lend an ear, on the Christian sabbath, to a large congregation assembled for Divine worship. He hears them invited to unite in singing that anthem 'to the praise and glory of God,' which has just died upon his lips, and can never die in his heart. He waits for the response. 'The priest, the minister of the temple' withdraws. Of the people, some arise at the summons, their eye directed toward the organ, the lips of a few indicating an interest in the service—others remain upon their seats in various postures, denoting apathy or weariness.—The organist busies himself with his instrument. The singers ply their allotted tasks, and the general activity in the gallery would seem to argue, that the exercises was not utterly devoid of significancy. But how languid an apology would this appear for the united energies of the whole congregation! Sound indeed there may be—a careless attempt to supply a vacuum—but where is that combination of voice and concentration of spirit, which could alone produce such harmony, as would find in the breast of an angel a responsive chord? There he finds it not. The high praises of God are not universally in the mouths of his people. How then would he explain this anomaly, and reconcile it in his own mind with the lofty name and profession of Christian? Can we imagine that he would adopt a worldly line of reasoning, and deem, according to modern notions of charity, that the flame of divine love may burn hot within the breast, and yet consist, when an opportunity for expression presents itself, with a closed lip and silent tongue? Would he argue about customs, and imaginary proprieties, and worldly fashions—that divine homage may yield to human convenience, the divine command to human prejudices, and yet the love of God be shed abroad in the heart by the Holy Ghost? Or would it not better accord with godly jealousy to suspect, that where there is so partial an expression of gratitude, the sense of it can never be universal—that where so animating a subject calls forth such a vapid thanksgiving, there can exist no knowledge of a pure and elevated devotion?

"Perhaps, however, upon a more minute examination of the characters of which the congregation is composed, his opinion might change. Every such assembly consists of two classes of individuals—those who are able to aid the general thanksgiving, and those who are incapacitated by natural or superinduced physical infirmity. There may be persons who, with an intimate relish for the things of God, have so deep a sense of their want of vocal power, as 'while their heart is hot within them,' to hold their tongue, and sing nothing, though it be pain and grief to them. To pronounce a severe judgment therefore upon such, would be in the highest degree uncharitable. But their number is comparatively small. The great body of the silent members of a congregation could not cloak themselves under such a garb. They would appear before an inquiring eye, which could search into the undisguised habitude of the mind, perfectly unable to claim any interest in this excuse.

"Here is one, whose parents have spared no pains to improve a naturally melodious voice,—who has enjoyed a long course of practice under able masters,—who is ever ready to exercise her talent in the evening routs and assemblies, to warble forth the delights and romances of love, and to cherish the self-complacency excited by universal admiration,—but where is her voice now? Now is the time for its hallowed exercise, when earthly love and folly are forbidden to approach, and the love, the wisdom, and the glory of God, are presented as the subjects of praise by circumstance, by place, and by sacred admonition. Now is the time to offer the gift of the Giver on the altar of a grateful heart. And yet there is no movement of the lip, no expression of the eye to denote energy and interest. The voice of thanksgiving is dumb; and not only is the individual herself deprived of the blessings which wait upon this duty, but those who might be edified and encouraged by her example, are chilled and offended at her neglect, according to the quaint language of Herbert,

> He that to praise and laud thee doth refrain,
> Doth not refrain unto himself alone,
> But robs a thousand, who would praise thee fain,
> And doth commit a world of sin in one.

"Perhaps her musical instructer himself is present, where is his voice? Oh! he must preserve it for his practice. He sings not without hire, or

> if he sings,
> 'Tis like a chime a mending.

"We need not ask what judgment an angel could pass upon such conduct; for the cases are sufficiently palpable to draw from men the conclusion, that there is sin in this silence.

"But why are these cases cited? Because they evince more strongly than any other the folly, as well as the sin of fashion, and afford the most undeniable proofs of the deplorable infatuation, with which Satan hoodwinks the eyes of men. Here are talents acknowledged and prided in,—cultivated in the one instance for support, and in the other for self-gratification,—exercised for the empty bubble of human applause, and the poisonous pleasures of vanity,—yet withheld, systematically withheld, when the noblest opportunity is afforded for presenting them to the God who gave them. 'All that hath voice praise the Lord,' is the injunction of the inspired psalmist. Some plead, for their disobedience, vocal incapability; but when God has given a voice, endowed it with a rich and voluble melody, bestowed it gratuitously, and yet with a specific object, to promote his glory and his alone; what greater proof of folly can exist, than for one so honored, to expend his powers in warbling the effusions of vice and absurdity, mantled in a flimsy robe of sentimentality and romance,—and on the day of God, in the assembly of his people, remain mute during the chanting of his praises!"

These observations are followed by some judicious remarks on the excuses commonly made, and some practical directions with reference to existing incapacity. The following extract conveys lessons which, we doubt not, will appear new to some of our readers. Let them not, however, be rejected on the score of novelty. Many of these observations are highly important—all deserve our serious consideration.

"But if we are required not to bring into the sanctuary 'the lame or the sick'—'that which costs us nothing'—we ought surely to deem it incumbent upon us, so to prepare for the performance of this duty, as to render it acceptable unto God, and edifying unto men. If music were merely a secular gratification, it might be left to the natural bias of different individuals, to pursue or neglect it, as suited with their convenience. But since it forms a portion of a sacred service, the duty of preparation must be as universal as the import of the scriptural injunction. This consideration renders the apathy and self-satisfaction, evidenced even by religious persons in the contemplation of their ignorance of this sacred art, perfectly unaccountable.—Scripture commands, and the Church seconds the command, to swell the general thanksgiving.—They smile, and are dumb: or they attempt to unite, with a conviction of infirmity, powerful enough to excite them to bold and energetic preparation. The conscientious pastor spends many a painful hour in the composition of his sermon; and, independent of other considerations, he feels a sense of duty, and of the sanctity of the employment, sufficiently constraining to make him tremble to appear before God, with an offering unfed by study, and unhallowed by prayer. Why do not the same motives operate in the minds of all Christians respecting the psalmody? It is no less the duty of the people to praise, than the minister to preach; and there is no manner of reason, why previous labor should be demanded in the one case, and dispensed with in the other. The degree of our particular preparation must however vary according to the character of the required service. In this respect, the congregation must have the advantage of the clergyman, and their neglect therefore is the less excusable. The demand upon their time, patience, and exertion is but slight. The mere exercise of the voice requires no systematic study of the science, but just so much musical perception as to understand the progress of a simple melody, and so much musical memory as shall enable an individual to carry to his home the tune, which has been rivetted upon his attention at Church. In almost all cases, available opportunities for practice will present themselves during the week. How often do we not hear the 'singing blithe' of some person engaged in his daily occupations! And how much better were it, if the common mechanic or day-laborer, instead of trolling forth ditties of drunkenness and impurity, sought to alleviate his toils by the songs of Zion, which would not merely serve to while away the time, but be the means of present edification, as well as a preparatory exercise for the Sabbath services.

"If, moreover, an individual has opportunity, the labor spent in mastering the common rudiments of the art, and acquiring a knowledge of some musical instrument would not be lost. His preparation were thus the more complete: and he would less feel himself a stranger in the hallowed work of praise.

"If a master of a family has peculiar advantages, he lies also under peculiar obligations to encourage sacred music among the members of his household. He has to contemplate not merely his own fitness, but that of his servants and children. No mode is better adapted to convey correct ideas than the example of superiors. In this, as in other respects, 'example is better than precept;' though the highest excellence is the union of both. Their duty should be thus especially impressed on the minds of the young. If the voice of melody is at any time peculiarly pleasing, it is when it proceeds from the lips of children. This approbation springs not so much from the sweetness and mellowness of the youthful voice, as from the guilelessness and simplicity of the youthful character. We feel that the expression of the lip is at least not belied by the feeling of the heart; and hence the vocal tribute of a child commends itself at once to the affections, when the more powerful and elaborate effusions of the talent of a man, are often unable to obliterate our knowledge of the iniquity of his character. The parent, therefore, who cultivates, for spiritual purposes, the vocal talents of his children, undertakes a task as pleasing as it is beneficial. Whereas a contrary conduct renders him guilty of a twofold offence against a plain duty, neglecting it in his own person, and propagating the same neglect in the persons of his inferiors. Nor are the evils of such negligence to be despised. We believe that our children, naturally the subjects of Satan, have an intuitive contempt of God, and distaste for his ways. They have an inborn irreverence for His service, kept in check indeed by habitual restraints, but ever ready to manifest itself, whenever an opportunity is afforded, by the impiety or carelessness of their superiors. Unless, therefore, there be a strong natural taste for music, the psalmody of the Church, if despised by the parent, will be ridiculed by the child; and thus, taught by example to pour contempt upon a prominent part of Divine worship, he will soon learn to reject the whole, and grow up to the stature of a man, 'without God, and without hope in the world.'

"Now a well-regulated family presents peculiar facilities for choral practice in the morning and evening social service. On such occasions, the cottage, no less than the palace, becomes a house of God; and the nearer the affinity between the mode of public and that of private worship, the more will interest be excited in the youthful mind for the services of the great congregation. In fact, family worship should be a species of epitome of the Sabbath ministrations. There should be the offering of prayer, the reading of the word, and the song of praise. It is to be regretted that in many, perhaps in most religious families, the latter is altogether omitted. The merest excuse is sufficient to put aside this sacred exercise. There is no instrument—or the voices are partial and untunable—or there is no one to take the lead. Certain, however, it is, that nothing so greatly enlivens family devotion as sacred music. It has a soothing influence to wean the mind from those earthly cares which are 'the burden of the week;' it relieves weariness, it raises the affections, and is thus an admirable preparative to the solemn exercises that succeed. Even if no other opportunity be afforded, it will serve sufficiently to habituate the dependents and junior members of a family to the exercise of the voice on all occasions of religious worship. It is the observation of Philip Henry: 'Those do well that pray morning and evening in their families: those do better, that pray and read the Scriptures: but those do best of all that pray, and read, and sing psalms: and Christians should covet earnestly the best gifts.'

"We should remember, however, on all occasions, the great design of this sacred employment, the glory of God, the edification of man. He who is so excited by the beauty of the harmony, as to be unmindful of the words which he sings, renders a lame and unacceptable sacrifice. A devoted spirit is as much required in the act of praise as of prayer; and it therefore becomes us, to curb our affections with a godly jealousy, and thus keep the music in strict subserviency to the words of the psalm or anthem."—p. 173–7.

THE MINISTRY.

A MINISTER'S FAREWELL.

When a Christian minister feels the springs of his life giving way—his faculties decaying—his voice failing—his spirits sinking—though he may not have it in his power to say, as the apostle did to his friends, *I know that ye all, among whom I have preached the kingdom of* God, *shall see my face no more*—yet he should stand ready to part from his flock, and every sermon should be felt by him as if it were his last.

Wherefore I take you to record this day, that I am pure from the blood of all men: for I have not shunned to declare unto you ALL THE COUNSEL OF GOD. And what have I declared that counsel of God to be?—All the curious distinctions of the schools?—All the peculiarities insisted on so strongly by the different sects?—No such thing! I have followed the great apostle in *testifying* REPENTANCE *toward* GOD, *and* FAITH *toward our* LORD JESUS CHRIST.

There has been a slander brought against religion—that we are NOT AGREED as to the truths we should set before men. I say, it *is* false! We ARE agreed. All who know any thing of real religion, are agreed, that the SUBSTANCE of the matter is contained in REPENTANCE *toward* GOD, and FAITH *toward our* LORD JESUS CHRIST.

If a man, like the prodigal, feels that he has left his father's house—turned his back on God—and is become a fool and a madman for so doing—and that there is no hope but in his returning again: if such a change of mind is wrought in him by the HOLY SPIRIT as he wrought in David, when he cried, *Wash me thoroughly from mine iniquity, and cleanse me from my sin:* if, like Peter, he goes forth weeping bitterly—feeling that he has acted foolishly and wickedly, and that his only hope is in the mercy of God through the SAVIOUR—then the man enters so far into the spirit of religion—REPENTANCE TOWARD GOD.

But does he rest in this? Nay, he knows that if he could offer *thousands of rams, and ten thousand rivers of oil,* he could make no satisfaction for *the sin of his soul.* He looks to the atonement!—to *Him, whom* God *hath set forth to be a propitiation through faith in his blood.*

Repentance toward God, must be accompanied by *faith toward our* LORD JESUS CHRIST.

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of* God. These men are enabled to say with St. Paul, "*I count all things but loss for the excellency of the knowledge of* CHRIST JESUS *our* LORD. I have no refuge but in him—no other hope—no other plea. All my confidence before God is grounded on this—that *He suffered, the just for the unjust, that he might bring us to* God."

If a minister testifies these things—if he speaks plainly and simply these grand essential truths of God's word—though he die before another Sabbath return, HE MAY REST IN PEACE—leaving the issue in God's hand.

But a minister's satisfaction must be grounded on the faithful discharge of his office in THE DELIVERY OF HIS MESSAGE. A prince sends a special messenger to his rebellious subjects, with offers of pardon: in examining his conduct, he will not inquire whether they received or approved him or not: the question will be—"Did you deliver my message? Did you deliver it as one that believed it yourself? as one in EARNEST?" If a man should come and tell you, with a cheerful countenance and a careless air, that your house was on fire, and that you and your children would be burnt in the flames if you did not make haste to escape, you would not believe him. You would say, "He does not believe it himself, or he would not be so unfeeling as to speak of it in such a manner."

If a minister delivers his message, then no scorn, no reproach that may be cast upon him, can take away his rest—he has done his duty. When the king sent out his servants to invite men to his feast, they excused themselves under various pretences:—but the servant might say, "No matter!—I have delivered my message—I may rest in having done my part, though no success seems to attend my pressing invitations."

Brethren! YOU are my witnesses. I take you to record, that you have had the whole counsel of God declared unto you—that all curious and metaphysical inquiries, all critical and conjectural points, have been carefully avoided for your sake. I have attempted to clear my ministry of all disputable subjects, in order to set before you the plain fact of the death and resurrection of JESUS CHRIST, and of salvation through him.

But consider! YOU also must give an account! I must give an account, whether I plainly and simply declared the truth, as one who felt its importance, and was in earnest. You must give an account, whether you have gone away from this place, as if you had heard nothing to the purpose, and immediately dissipated your thoughts with some trifling subject, some mere secular concern; or, whether what you heard brought you to your knees before God, beseeching him to seal and impress his truth upon your hearts.

Oh consider the satisfation you will find in really embracing *all the counsel of* God. Consider how soon the time will come, in which it must be your ONLY SATISFACTION, that you have embraced it! Let it be your prayer as you go hence, "O God! give me grace to repent, with that repentance which is unto life! Make me serious! Teach me what I must do to be saved! Help me to believe the record which thou hast given of thy Son. Give me faith to receive the atonement; to set to my seal, that *there is none other name under heaven given among men, whereby we must be saved*, but the name of JESUS CHRIST."—*Cecil.*

MISSIONS.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

From the Fourth Annual Report of the Executive Committee of the Domestic and Foreign Missionary Society, to the Board of Directors.

FLORIDA.

It was stated in the last Annual Report, that the Committee entertained hopes of securing, at an early period, the services of a clergyman for Tallahasse. In this expectation they have been disappointed. Notwithstanding every endeavor on their part has been used, which was likely to prove effectual, this very interesting and important station still continues vacant. In June last, a letter was received from the Wardens and Vestry at that place, communicating the intelligence, that ground had been purchased on which to erect a church edifice, and that $275 had been subscribed, with a prospect of further contributions from the citizens. Whereupon the Executive Committee resolved to appropriate $400 for their assistance, of the money collected by their agent, the Rev. Mr. Henderson, for erecting houses of worship in Florida. This sum, however, was not to be drawn for, until the walls of the building were raised and ready to receive the roof. Since that period, no information from that quarter has reached the Committee. On many accounts, the Committee feel deeply interested in the welfare of that station, and they earnestly hope, that some missionary may be obtained for it, whose ministrations shall be blessed to the establishment of the Church, and the extension of vital piety.

PENSACOLA.

In the month of May, 1830, letters were received from the Rev. Mr. Hutchins, under date of the 20th of April, and also from the Vestry at Pensacola, under date of the 24th, setting forth the peculiar condition of the Church at that place, and earnestly pressing for aid to the extent of the Society's ability. From these communications it appeared, that a very eligible site had been purchased for the erection of a house of worship, a plan for building determined upon, and materials and cash subscribed to the amount of $1200, with a prospect of its being increased to $1500. The Executive Committee thereupon resolved to appropriate $400 of the Florida Fund, to that station, on the same conditions as above mentioned with regard to Tallahasse. In the letter of Mr. Hutchins, he made known to the Committee his intention of withdrawing from this mission at the termination of his year's engagement, which would occur during the month of May, 1830. On his arrival, however, in this city, the Committee had an interview with him, which resulted in his consenting to return to this scene of labor in the fall, and binding himself to visit Tallahasse, Narcissa, and Magnolia, as frequently as was consistent with the interests of his own peculiar mission. During his stay at the North, Mr. Hutchins employed himself, with the consent of the Committee, in collecting for the benefit of the churches at Pensacola and Tallahasse. The whole amount obtained by him was $560, all of which, according to the will of the donors, was to be applied in behalf of the church at Pensacola. Since Mr. Hutchins' arrival at Pensacola, no information has been received from him by the Committee. Shortly previous to his departure from this city, he made known to them, that, from facts which had come to his knowledge, there was but little doubt of the church edifice being finished during the past winter. It is with deep regret that the Committee mention the fixed determination of Mr. Hutchins to disconnect himself from this mission, in the course of the present spring.

ST. AUGUSTINE.

At a meeting of the Committee in May last, it was resolved to appropriate $650 of the Florida Fund, to aid in building a place of worship in this city; and in the following month, a further allowance of $115 was granted for the same purpose, subject in both cases to the same restrictions as characterized the allowance to Pensacola and Tallahasse. Early in the autumn of 1830, the Committee received the gratifying intelligence from the Rev. Mr. Henderson, that his Vestry had determined to go on with the erection of their church edifice, and that it was actually in a state of active progress. And in March of the current year, he writes, "Our church edifice, a very neat building of hewn stone, in the Gothic order, is far advanced towards completion, and it is hoped will be ready for consecration early in July."

So that no doubt now remains, but that the services of our Church will be permanently established here; and the grateful attention of a minister of their own faith, secured to the Episcopalians who resort thither for the advantages which the climate affords. In the prospect of so near a consummation of this very desirable object, the Committee desire to acknowledge the gracious dealings of Providence in causing all the difficulties which have hitherto been connected with this undertaking to disappear, and in giving such signal success to the exertions of their Missionary. It is also highly gratifying to learn from Mr. H.'s report, that since the introduction of the regular ministrations of the church, a visible improvement in the public morals has been observed and acknowledged in this place.

Since writing the above, a letter has been received from Mr. Henderson, requesting the Committee either to grant the congregation at St. Augustine a few hundred dollars, for the purpose of fitting up the interior of their church, or to take such measures as may be deemed best to put them in possession of a moderate sum. To this communication, the reply has been given, that the Committee regret their inability to afford any money towards finishing the church at St. Augustine, but that they will make known its wants and solicit contributions with a view to relieving them.

MISSISSIPPI.

In September, 1830, the Rev. Mr. Wheeler was appointed a Missionary to this state for one year, to labor at Port Gibson, (one of the places recommended to the attention of the Committee by Bishop Brownell,) and in the vicinity. In his report, Mr. Wheeler mentions that since his arrival in the diocese in the latter part of November, his time had been equally divided between the parishes of St. John's Church, Port Gibson, and Christ Church, Jefferson county. The place of holding service in the former, is a court-house, in the latter, an Episcopal Church. The distance these situations is thirty miles. Mr. Wheeler informs the Committee, that great ignorance with respect to our Church, prevails in and about Port Gibson; but that as he will endeavor to become generally acquainted with the inhabitants, and join pastoral conversation with pulpit instruction, he is not without some hope of a better state of things. "Though not sanguine," he remarks, "I am not discouraged as long as I am aided and upheld by the great Head of the Church. If a regard to the Divine glory and welfare of souls be the motives that animate my endeavors, I may trust that my labors will not be in vain. The attendance in Jefferson county is good. Persons of other denominations are present at public worship, who seem to possess a growing regard for the Church, as they learn more of it." From Mr. W.'s letters it appears that with the exception of Natchez, there is no place or union of places in the diocese which can support a minister, unless a Missionary, maintained chiefly by the Society. In Louisiana, he says a Missionary might be profitably employed at Thibideauxville, on the La Fouche, thirty miles from Donaldsonville. A communicant of the Church residing there, would receive a young clergyman as an inmate in her family; and the opinion is entertained, that in a reasonable time, he would realize a competent support. Alexandria, on the Red River, is also, in the judment of Mr. Wheeler, a fair opening for Missionary efforts; and according to his judgment, two active ministers at least, are at this time very necessary west of the Mississippi.

On the 20th of October, 1830, the Rev. John Morgan was appointed a Missionary to the same state, with the expectation that he would officiate at Woodville and Pinckneyville; but as yet no report has been received from him.

MISSOURI.

In March of the present year, the Rev. L. H. Corson was appointed a Missionary to this state. He left this city immediately after becoming connected with the Society, for the scene of his operations; and we doubt not is by this time industriously engaged in the great work of his calling.

Abyssinia.—Church Missionary Society.—The Church Missionary Society employs two missionaries in Abyssinia, with promises, at present, of much utility. The following extracts develope their operations, and give an account of their reception by the *Ras* (or governor) of Abyssinia.

"Sebagadis was exceedingly glad to see us, and received us with greater warmth of love and regard than we ever expected. We entered his house on the 15th of February: the breakfast was ready before him, to which we were invited. Sebagadis sat on a sofa; and a carpet was spread on the left side, for us. The conversation commenced after breakfast, with questions. We were asked on what errand we were come to Abyssinia. We replied, "We are come to see the country, to get better acquainted with the people; and, knowing the ignorance of the Abyssinians, we should like to instruct them in some branches of useful knowledge." We at the same time stated to Sebagadis, that we were not come to Abyssinia merely for eating and drinking; but that we and our friends at home had the welfare of Abyssinia at our hearts many years since, and that we now should like to try what we can do in behalf of the welfare of Abyssinia. Sebagadis was much pleased with our statement; and having informed us of his descent from Solomon by Menelit, he called us his brethren."

Mr. Kugler asked leave to have a private conversation with Sebagadis, which was granted. Mr. Kugler informed Sebagadis, that he wished to know his principal residence, having a desire to remain near him. Sebagadis replied, that he liked four places in his dominions besides Adi-Grate; and that he would go himself with Mr. Kugler to see those places, give him his choice of one of them, and then he, Sebagadis, would make that place his own residence. Mr. Kugler also mentioned, that, as he was very fond of instructing young people, he should like to have five or six boys with him, whom he could teach the English language, &c. The answer of Sebagadis was, that these people were very ignorant, and he should be very glad to have them taught useful things; and added that Mr. Kugler should have such boys.

A principal object of Mr. Gobat's going to Gondar, at so early a period after his arrival in Abyssinia, was to distribute the Amharic Gospels in Amhara. Sebagadis gave Mr. Gobat one of his chief men, to conduct him safely.

Under date of July the 10th, Mr. Kugler writes:

"My principal employment, hitherto, has been the study of the Tigre dialect. I have at present but little hope of finding a good translator, until I have instructed some for this purpose. All whom I have heard translate with Sebagadis, and those whom I have tried for myself, have no idea of a correct translation, even if they understood the Ethiopic pretty well. They cannot help adding a good deal of their own talk to their text; so that their translation is rather commenting on their subject.

I shall commence my instruction with four scholars, two boys and two men; but I think this small number will gradually increase. I shall soon have finished a Spelling Book in Tigre. I have read much of it to my people, and they understand it well. The contents are, 1. A translation, in part, of those School-books I took with me from England; 2. Observations on some bad habits which are general amongst the people; 3. Conversations; 4. Prayers.

Mr. Aichinger has also undertaken the building of a church in the European style, at the request of Sebagadis; he is to begin the work after the rain. Perhaps this protected church will become mine, for preaching the Gospel in. I have already commenced translating a chapter of the Gospel of St. Luke into Tigre, for my people on Sunday."

Ceylon.—The Church Missionary Society has seven Missionaries in Ceylon, who have had schools in operation about eight years. They have a Press at Nellore, of which the Missionaries say:

"One Printing Press has been kept in active employment most of the year, on account of the Jaffna Tract Society, the American Missionaries, and our own Society: the number of Tracts printed for the Tract Society, as appears from their last report, is 34,947; of Tracts and Catechisms for our American brethren, 6490; and 3650 copies of some of the same work for ourselves: making a total of 45,087 copies, or 629,362 pages printed during the year."

"The district has, for the last two or three years, been largely supplied with parts of the Sacred Volume in the native language, by the bounty of the British and Foreign Bible Society, through the medium of the Jaffna Branch Society; and with Religious Tracts, through means of the Jaffna Tract Society."

On the effect of these distributions the Missionaries state—

"By the publications of the Tract Society, Heathenism has received a shock, during the year, the effects of which will, it may be hoped, soon be more apparent. The adherents of the system are driven to adopt many different expedients: some, by the exposure which have been made of their sacred mysteries, are greatly enraged, and utter sad imprecations on the unknown informants, who, if they were known, would probably be severely treated: others influenced by similar feelings, positively assert that the incantations of which we have obtained information are not genuine, and that we have been imposed on: while a great number admit that they are genuine; but, ashamed at the disclosure, and wishing to avoid disgrace, disavow all confidence in them, or profess to have discontinued the use of them."

CORRESPONDENCE.

The following correspondence was furnished a few days since, by the Vestry of St. Luke's Church, at the request of the late editor of this paper, for insertion in our columns. It will, we are sure, be read with interest and satisfaction.

LETTER OF DR. IVES TO THE VESTRY OF ST. LUKE'S.

New-York, June 15th, 1831.

To the Wardens and Vestrymen of St. Luke's Church, New-York.

Gentlemen,—As the result of most serious and solicitous deliberation, I hereby announce to you my determination, should you acquiesce, to resign the Rectorship of St. Luke's Church, on the first day of October next.

The cause which has, under Providence, led to this result, cannot be unknown to you.

My election to the episcopate of North Carolina—so unexpected, so unanimous, and in some respects providential—has presented a consideration of duty to my mind, which as a minister of Christ, I have felt myself not at liberty to resist. I have communicated, therefore, my willingness to accept this high and most responsible trust. In doing so, I shall be believed when I say, I have taken the most trying and painful step of my life. Nothing, if my heart does not greatly deceive me, would have conduced to this step, but a clear and almost irresistible conviction of its being the dictate of the Divine will.

The awful, the anxious, the difficult office of a Christian Bishop, I never coveted. A mitre has never been an object of my desires. I have seen too much of the cares and anxieties connected with it, in the case of my dear, departed father-in-law, ever to sigh for its honors: but God's will be done. This should be the prayer of us all.

As to my separation from a people to whom I am bound by so many interesting and tender considerations, I have hardly dared to contemplate it, otherwise than as a stern and resistless duty! Though *that* sometimes comes like a chill upon my heart, and I am almost persuaded to revoke my determination: then again I try to call to my aid the pleasing consciousness I shall carry with me, of having endeavored to be faithful to your eternal interests, and of having been received and cherished by you in the true spirit of Christian love.

And as a Corporation, gentlemen, it can surely be to us no trifling cause of mutual congratulation, that, in an intercourse of more than three years, not a *word of strife* has fallen to distract our councils, or mar our friendly regards. May the spirit of peace and good-will ever preside over you; that in all your deliberations the true principles of the Gospel of the benevolent Jesus may continue to shine forth with undiminished lustre. Depend upon it, our past success has been owing, in no small degree, to our perfect *union and concord.*

I give you this early intimation, gentlemen, that you may make as speedy provision for the vacancy as the case will admit. And pardon the suggestion, that the more speedy this provision, the greater will be the probability of your harmony and success.

With affectionate desires for the happiness of yourselves and families, I am, gentlemen, your friend and pastor,

(Signed) L. S. Ives.

REPLY.

New-York, 29th June, 1831.

Rev. and Dear Sir,—We the undersigned, the Wardens and Vestrymen of St. Luke's Church, in New-York, having received your communication of the 15th instant, in which you give notice of your intention to resign the Rectorship of that Church on the 1st of October next, feel ourselves bound, under the peculiar circumstances of the case, to acquiesce without hesitation in the propriety of the step which you have resolved to take. But at the same time we owe it to you and to ourselves, not to part from you without expressing the sentiments which are awakened in our hearts upon this painful occasion.

We have, indeed, no reason to doubt that the office to which you are called, was, by you, unsought and undesired; for we perceive no motives which could have urged you to determine upon the change which you are about to make in your situation, other than the most disinterested zeal for the welfare of the Church to which you belong, and the most anxious desire to extend the blessings of that religion, in the cause of which you have shown yourself so faithful a minister. As respects the comforts and enjoyments of this life, the sacrifice you are about to make is, in all probability, very great, and such as would deter a mere worldly mind; and, while we lament the necessity of the measure, the prompt and decided manner in which you have resolved to do what you think to be your duty, increases the respect which we already feel for you.

That you have endeavored to be faithful to the eternal interests of your people, no one can deny, who has witnessed the course which you have pursued while among us. Nothing can be further from our thoughts than to address you in the words of vain compliment or worldly adulation; but justice requires us to say that, during your ministry in this parish, you have ever manifested an untiring industry and unabating zeal, directed by just and sober views, and tempered by calm and sound discretion. You have studied to conduct those under your care in the path which lies equally remote, on the one hand, from wild enthusiasm, and on the other, from lukewarmness and formality. Your whole heart appears to have been in the work about which you were engaged. We have constantly seen you participate cheerfully in the happiness and sympathize without affectation in the sorrows of your people. We have always found you more willing to sacrifice your own comfort, and to risk your own health, than to fail in the performance of any office which you thought to be your duty. And in regard to our intercourse with you as a vestry, we think that the harmony between us, to which you allude with so much satisfaction, is, in a great measure, due to the amiableness of temper and prudence of conduct which you have uniformly displayed. These we believe to be the words of simple and unadorned truth. And we indulge the hope that this expression of the sentiments of your affectionate vestry may add somewhat to the satisfaction which you must derive from your own conscience.

The suggestion made by you, in relation to the choice of a successor to you in this parish, coincides entirely with our own views on that subject; and we shall not fail to act as nearly in conformity with those views as circumstances will admit.

And now, sir, we commend you to the protection of Him who has, more than once, snatched you from the opening grave, and restored you to health and usefulness. May He long preserve you to your family, to your friends, and to the Church at large. May He bestow upon you strength of body and of spirit to discharge, with full effect, the arduous and trying duties of the high and holy office to which you have been called. May you receive grace to maintain, in your new station, the same uprightness of purpose, moderation in opinions, and soundness of discretion, which have distinguished you as a parish clergyman. May you ever continue to maintain that gentleness, humility, and contentedness of disposition which we have always observed in you, and which are among the best companions which a man can take with him through the dangers and difficulties of this mortal pilgrimage. In a word, may you ever keep alive within you that truly Christian spirit by which your life appears to be actuated, and which will, we trust, enable you to rise above the trials and troubles and sorrows of this transient and imperfect state, and afford you that peace of mind which can be known only to those who look beyond this world for true and lasting happiness.

(Signed)
Henry Ritter,
Floyd Smith,
Clement C. Moore,
George Coggill,
Don Alonzo Cushman,
James N. Wells,
Cornelius Oakley,
Joseph W. Beadel,
Thomas Browning,
Talman J. Waters.

COMMUNICATIONS.

BISHOP HEBER.

To the Editors of the Churchman.

Among those who in our day have been the lights and ornaments of the Church, there is no one who by his labors and virtues has secured a more universal esteem and veneration, than the late Bishop Heber. To the fervent and untiring zeal of an apostle, and the self-devotion of a martyr, he added a sobriety and love of order which never suffered his fervor for a moment to degenerate into fanaticism. His life exhibited a happy union of the meekness and humility of a disciple of Christ, with the firmness and courage of a soldier of the cross,—a blending of the most engaging Christian graces, with a dignity and energy of character, which became his high vocation and the loftiness of his station. The respect due to his memory, and the interests of the Church to which he belonged, alike demand that his opinions should not be lightly or incautiously assailed. Wrongfully to impeach the sentiments of a prelate so distinguished and cherished as he, is to do an injury to society, by diminishing the extensive and salutary influence of his example and precepts. It was with regret therefore, that I read the communication of your correspondent "L.," in a late number of the Churchman.

With all the respect which is due to the undoubted sincerity of the author and to his clerical character, I cannot but consider that article as a hasty and unguarded production. What else can be thought of a communication, which, without the allegation of a single reason, denounces the opinions of so eminent and devoted a servant of God—opinions which were recorded by him after he had passed many years in the ministry—as "directly hostile to the true spirit of the Gospel of Christ, and tending to bring reproach, and deserved reproach, upon any class of our communion who advocate them!" It is in vain that the writer seeks to excuse the harshness of his vituperation, by declaring his "settled conviction" that these were not the sentiments of Bishop Heber's "last days." Where is the smallest ground for such a conviction? Certainly the fact that the sentiments referred to, were expressed by Heber ten years before his death, and afterwards virtually repeated to Mrs. Heber, united with the circumstance of their having been recently cited by the editors of a work so distinguished for the correctness of its statements and principles as the Christian Remembrancer, made it incumbent upon your correspondent, before he ventured so positive a declaration, to show that the opinions thus avowed were subsequently changed. But this he could not do. I speak advisedly when I assert that there is not a passage in the biography or the writings of Bishop Heber, which indicates that his sentiments upon the subject in question, were not the same at the time of his death, as at the period when he wrote the able and interesting Critique upon Scott's Force of Truth. Your correspondent may assert, as he has done, (and truly such an assertion to a Christian community is needless,) that "neither Bishop Heber, nor any other Bishop or minister in the universe, is the true pattern in faith or practice upon these points." But this assertion, which no one will deny, is nothing to the purpose, until it is shown that the ideas which Bishop Heber entertained in this respect were erroneous. It does not affect the inquiry whether the sentiments in question were his,—nor does it render less palpable the impropriety of your anonymous correspondent, who happens to entertain more rigid notions of duty, condemning, as hostile to morals and a reproach to Christianity, the deliberate opinions of a prelate, who was beloved and respected by all the world for his piety, his talents, and his theological learning, without producing a solitary reason to show that those opinions are in any wise adverse to the "holy and eternal law of God," to which we all reverently submit, as the final arbiter of religious controversy.—Without holding up Bishop Heber as a *perfect* pattern of faith or practice, I am justified in saying, that his exalted reputation as a Christian and a theologian, affords too strong a presumption of the correctness of his opinions to be easily shaken,—and that the man who expects to prevail against him by the mere expression of a contrary "conviction," must at least put aside his anonymous character, and stand before the public *in propria persona.* A Layman.

CITY MISSION.

To the Editors of the Churchman.

Gentlemen,—The question has of late very frequently been asked—and I state it with much pleasure, as it evinces on the part of Episcopalians generally, a feeling of great and growing interest on the subject,—*What has become of the proposed* City Mission? It is due to those who have thus manifested a deep interest in the success of this cause, that an answer to this interesting query should be given. I propose to give it. *Preparatory measures are now on the eve of being adopted.* In the course of the ensuing month, after the plan of operations shall have been duly considered and digested, a general meeting of Episcopalians will be convened, when a proposition to establish a City Missionary Association will be submitted, a constitution in conformity therewith be presented, and such other measures adopted as may then be deemed most expedient and proper.

Is it not a subject of congratulation, Messrs. Editors, that the members of our Church have of late come forward so nobly to second the benevolent operations of the day? Surely it is. It augurs well of the future prosperity of our much-loved Zion, when her laymen thus unitedly put their shoulders to the wheel of exertion, and drive onward with such untiring zeal and devotion the great interests in which she is engaged. In regard to the proposed City Mission, this spirit of untiring zeal and devotion has been most gratefully exhibited. The wheel of operations, believe me, requires but to be set in motion by the proper authorities. It will then never, no never, I am sure, be suffered to drag heavily and inefficiently for the want of activity and labor on the part of the laymen of the Church. Who will not, who does not rejoice at the bright prospects that thus open to our highly favored branch of "the Church of the living God"?

Yours, C. M. A.

From the Episcopl Watchman.

APPEAL OF ST. JOHN'S CHURCH, FAYETTEVILLE.

Zion is in the dust,—
Our holy house lies low,—
The sacred temple of our trust,
The refuge of our wo.

Our consecrated home,
Of heavenly hope the sphere,—
Dear are the ashes of its dome,
Its calcined stones are dear.

God in his judgments came—
The proudest spirits bow'd,—
His path was 'mid devouring flame,
His footsteps on the cloud.

Churches of Christ, arise,—
Your sister weepeth sore,—
Homeless and desolate—she sighs:
What can her peace restore?

With sympathetic zeal
Allay her mournful fears,
And let your love her sorrows heal,
Your bounty dry her tears.

Rebuild her courts of praise,
Beauty for ashes bring,—
And bid her organ's tuneful lays
From silent ruin spring.

So from your altars fair
May richer incense rise,
And thence the hallow'd wing of prayer,
Prevailing, cleave the skies.

For the Churchman.

To Anna J. B——r,

Died 2d March, 1831.

Thou art gone to the land of the bright and the blest,
Where the sad and the weary find comfort and rest:
Where the tear of the mourner is wiped from his eye,
And his bosom no longer oppress'd with a sigh;
To that blissful abode where the pure spirits dwell,
And to rapture unceasing that earth may not tell.

O! could I but join thee—my gold harp to string,
And add my faint notes where the bright seraphs sing—
How soon, like the dove that flew o'er the dark sea,
Would I leave this cold earth, and fly upward to thee:
Forget the wild waters I 'm toss'd on below,
And chant the glad anthems the cherubim know.

How sweet is the thought—when a few fleeting years
I 've wander'd and wept in this valley of tears,
That death, like an angel of mercy and love,
Shall bear me from earth to the mansions above;
Then through the atonement of Jesus forgiven,
Together we 'll worship and praise him in heaven.

M.

——When our souls shall leave this dwelling,
The glory of one fair and virtuous action
Is above all the 'scutcheons on our tomb,
Or silken banners o'er us.—*Shirley.*

THE CHURCHMAN.

SATURDAY SEPTEMBER 10, 1831.

Our Societies. October Anniversaries.—The friends and patrons of the several societies connected with our Church, in this city, will remember that the anniversary meeting is held on the evening of the first day of Convention. Why, it is often asked—why have not Episcopalians been more active, more zealous, more forward in their benevolent operations, in sustaining their religious associations? We are persuaded that it is *mainly*—(for we cannot vindicate them from the charge of *some* want of *curiosity* upon the subject,)—but we are persuaded that it is *mainly* attributable to the inadequate means which have been used to acquaint Churchmen with *facts*, to give them *information* as to the necessity and the means of combined exertion in giving effect to our institutions. The Reports, and viva voce statements and appeals, of our yearly joint celebration, are among the best means of correcting the evil; and to the approaching Anniversary we look forward with not a little interest. The Committees of arrangements in the city are not idle. Their part in the preparation will be done, we are persuaded, to render the meeting not only interesting and pleasing, but useful in the exhibition of facts, and the excitement of interest. Does corresponding activity and zeal characterize the operations of the *Auxiliaries* of our Missionary and other Associations in the country? Are they actively engaged in collecting the dues of the subscribers, and forwarding them to the Treasurers in this city—that they may be able to exhibit the total of receipts at the Convention and the Anniversary, both as generally interesting and as a *guide* in appropriations for the ensuing year? Are subscribers and contributors "making haste and not delaying the time" to swell the stream of charity? Let each at his station do his part, and each will rejoice in the event.

Social Duties.—Under this head, our readers will find on the last page, an article extracted from the 'Family Visiter.' As a production of the same editors, it would not have been *copied* into the columns of this paper, if the republication of the article of the 'Sunday School Journal,' on which it comments, in the 'Episcopal Recorder,' had not rendered it expedient, in our view, to attempt the introduction of the antidote into more extensive circulation.

Psalmody.—Our readers will perceive that the article upon this subject, on our first page, harmonizes entirely with the views of our late correspondent "L.," charging the fault of praise unsung, not upon the clergyman, but the mass of silent voices,—upon the congregation.

The principle recognised in the following extract from a Western paper, as that which should direct the compiler of a collection of Sacred Music, if adopted scrupulously by the organists of our churches in the choice of voluntaries and the management of interludes would prevent, what now not unfrequently occurs,—very serious offence to devout minds.

Consistency.—An intimation has gone abroad, that we are not quite consistent, in condemning the application of all secular music to sacred purposes. In proof of this, it is said that a certain tune in Musica Sacra was originally secular in its character; while we are publishing it as a hymn tune. What tune is particularly referred to, we know not; but for aught we can tell, there may be several of this character. Possibly Old Hundred itself may be of this number, if the truth could be ascertained. In the history of the art, this could not be regarded as an improbable event. But the whole question, it should be recollected, turns upon what are properly called *secular associations of mind.* If *these now exist* among any class of the community, in reference to *any* tune we publish for *devotional* music, we should be gratified with the information. Compilers in general have been too regardless of this consideration; and it is sometimes difficult on this account to learn the origin of pieces which have found their way into general use. The principle still is a perfectly obvious one. If any hymn reminds us distinctly and definitely of some song of a light and secular character, or even brings necessarily to mind scenes of earthliness, gayety, &c., this circumstance alone is sufficient to require its banishment from the service of the church.

Amusements.—We admit into our columns the communication of "A Layman" on this subject, solely because it seems due in fairness to one who thinks himself an advocate for "the illustrious dead."

Our own opinion is entirely in accordance with that of our correspondent "L.," both as to the main point in discussion, and as to the subordinate question relative to Bishop Heber's views. We know that the person from whom the public derive their knowledge of that lamented prelate's history and principles, was by no means qualified to do justice to his Christian purity, and tenderness of conscience, and humility. We are persuaded that in many respects, she has withheld particulars of her husband's private history, and passages of his writings and correspondence, which would have given a far stronger impression of the *evangelical* tone of his principles and practice, than any thing now discoverable in his biography. This we say on the authority of one who personally *knew them both*—and that *in India.* We therefore demur upon the production of Heber as authority on the much contested point of 'amusements lawful to professing Christians,'—we take leave to doubt whether the sentiments produced as those of the Rector of Hodnet were held by the Missionary Bishop, and protest against the assumption of the weight of character possessed by the zealous apostle of India, in their behalf. Yet, were it clear as the noon-day that even Heber ranked himself among the advocates of fashionable amusements, we should be none the less hearty in our support of an opposite opinion. We should rank him among the many instances of good men partially inconsistent—we should lament the use that might be made of his revered name—but we should not entertain a solitary misgiving as to the course which we were called on to pursue. Admitting that too much stress is often laid upon the use or disuse of certain amusements as a criterion of the spiritual state, we nevertheless consider the practical question as one to be easily settled by express Scriptural authority. It is true, as Heber alleges, that "they are nowhere forbidden"—there is no text declaring in so many words, "Thou shalt not play cards—frequent the theatre," &c. But *why?* Clearly, because it was not the intention of the Holy Spirit to afford explicit directions of the kind on *any* point of Christian practice. In this the Gospel differs from the old, imperfect dispensation—that whereas that was a "law of *ordinances*, Touch not, Taste not, Handle not;" *ours* is a law "written in the heart"—a code of *principles* which it is left to us to apply to the emergencies of life. Now the question to be solved by the Christian who would know whether he may mingle in the dance, frequent the theatre, or spend his hours in shuffling painted paper, is this—are these things *in accordance with the principles* laid down in the Gospel? To make the answer, is, we admit, the province of private judgment, 'each man's conscience accusing, or else excusing him before God.' And yet, we would fain persuade ourselves, there could be little hesitation or discrepance in its decisions, were the question always fairly put. "Work out your salvation with fear and trembling"—"redeeming the time, because the days are evil"—are rules so general as to include the cases of all who look for redemption through Christ Jesus. Will fashionable amusements be classed as a performance of either? Has any *mortal* so much more time upon his hands than he needs for attention to his soul's concerns, that he can afford it for pursuits confessedly possessed (to say the very least) of no tendency to promote them, and yet not necessary to the discharge of any temporal duty?—Again, there is no limitation in the *general rule*, "Whatsoever ye do, do all to the glory of God;" and in our judgment, it would be exceedingly difficult to bring the amusements in question within its sanction.

Another important view of the subject arises from the consideration of such indulgences with reference, not to their abstract fitness or unfitness, but to their tendency and results. Do they not secularize the mind? Do they not blunt, if not wholly annihilate religious sensibilities? Do they not lessen the closeness of communion with God? Do they not unfit the soul for self-examination, confession of sin, humiliation before its Maker? Do they not deaden the love of Christ? Do they not foster selfish regard for individual enjoyment? Have they not a tendency to weaken our observance of the two great precepts, to 'love God with all the heart,' and to 'love our neighbor as ourselves'?—If these questions must be answered in the affirmative,—and it is our firm persuasion that they must,—were the "lawfulness" of fashionable amusements even granted, they must be condemned as not "expedient."

There is an old rule on this subject which may be profitably used. Do you doubt as to indulgence in any given recreation? Put the question to your conscience, whether you can pray to the Holy Spirit for his blessing on it? If you cannot,—if you shrink from the proposition—the indulgence tends not "to the glory of God," nor to the salvation of your soul—the time which you might spend in it, would not be "redeemed," but *lost*, if not worse.

CATECHISMS AND SCRIPTURAL INSTRUCTION.

Those who understand from remarks recently made in the Recorder, that we are opposed to the use of catechisms in our Sunday Schools, have misconceived our meaning; as will appear, we think, from the following paragraph, which constitutes a portion of the article referred to. "Not indeed that we would exclude entirely these little formularies of Christian doctrine; but merely desire to have the principal and predominating portion of Sunday School instruction drawn directly from the pages of the Bible."

If we mistake not, the distinctive feature of a catechism, notwithstanding the etymology of the word, does not consist, according to the practice of the Church at the present day, in its interrogatory structure. The exercises of many of our most important Bible Classes are conducted in the form of question and answer—and yet surely the series of questions to which they give rise, will hardly bear this appellation.

Bible Classes constitute, to use the language of a cotemporary journal, "a branch of pastoral duty, wholly distinct from *catechetical instruction*—a mode of instruction as the universal usage of the Church has established, designed to impart a *succinct* but *systematic* view of the fundamental articles of Christian faith." Now the Bible is not a system of divinity. It is neither succinct nor systematic. It is precisely adapted to the exigencies of human life; and moulds its lessons of wisdom, according to the varieties of human character. It has instructions adapted to every age and condition; and that all tastes may be gratified, there are some of them in poetry and some in prose. Sometimes its truth is presented in the form of abstract doctrines; sometimes in that of precepts; sometimes it appears in beautiful allegory, and sometimes takes life before us in the actual history of those who have become the subjects of its power, or been made subservient to the promotion of its interests in the world. The instructions of the Sunday School should, in our opinion, take advantage of all this variety. Let the teacher present the word of God as he finds it. Let him examine his class on each text as it comes up in order, and let each be exhibited in the light which it receives from those with which it stands connected. He will then give them something more than "a view of fundamental articles." His exercises will have about them the freshness and the fulness of Scriptural instruction. Facts, as well as principles, history, poetry, and biography, parables and prophecies, will lend their united attraction to the knowledge which he communicates respecting the duties and interests of time, or the relations and destinies of eternity.

"Thank God," said a plain, unlettered Christian, who had been puzzled by somebody's succinct and systematic view of fundamental articles, "thank God that the Bible is made of good strong metal; men may bend and twist it as they please, but when they let it go, it is sure to become straight again." It is this that all may understand. It adapts itself to the imbecility of the human intellect, and satisfies the cravings of the human heart.

There are hundreds of Sunday School teachers in this country who think the most important object that they are required to accomplish, is to teach their classes to say the catechism. When this is done, they are perfectly satisfied with their pupils and themselves. Now we would affectionately recommend to all such to connect with these catechetical exercises a regular course of Biblical instruction. They may rest assured that this will not only be profitable to themselves, but productive of greater good to those for whose welfare we doubt not they feel a deep and increasing interest. It is not necessary that the questions which they propose should be their own. They will find many "Helps" and Question Books from which important assistance may be derived.

We would by no means, however, be understood to be opposed to systems of theology, any more than we are to Catechisms, or questions on them. Still we decidedly prefer "to have the principal portion of Sunday School instruction drawn directly from the pages of the Bible."—*Episcopal Recorder.*

We have as few doubts of the "strength of the metal" of the Bible, as our brother of the 'Recorder.' But he admits that "men may bend it, and twist it." This is precisely the ground of our remarks, on which he animadverts. It is because heretics of every grade and name *do* and *will* "wrest the Scriptures to their own destruction," that we would have the youth of the Church early and thoroughly grounded in its contents, before they are set, with all the rashness and unskilfulness of new beginners, "unlearned and unstable," to handle it for themselves. It is because even pious and zealous Sunday School teachers may ignorantly "bend and twist" the Word of Life, in their attempts to expound it to their scholars, that we are jealous of wholesale recommendations "to have the principal and predominating portion of Sunday School instruction drawn directly from the Bible." God forbid that we should limit the use of that precious book! God forbid that we should seal its treasures from one even of the babes of Christ! We know no sound more gladdening than the lisping infant's efforts to spell out his text in the blessed page. We would deprecate, with the severest censure, that parent's indolence or sinful negligence, who should allow a single day to pass without storing some fact or precept, some promise or prediction, from the sacred volume, in his children's minds. We concur most heartily in the eloquent description of the Bible given by our brother editor. But we wish the Bible to be *used*, not abused—to be understood, not learned by rote—to be loved and cherished, and received in its simplicity and integrity—not travestied and distorted; which, we are persuaded, would be the result of making it a text book for every teacher in every class in Sunday Schools. We know that the use of Catechisms, also, is abused; and that the representations of the 'Recorder' on that subject are correct. Let this great evil be remedied—Let teachers be reminded, and *taught* (for, alas! a very great proportion of them need *much* teaching on the subject) to make their *catechetical* exercises a vehicle for varied and extended *Scriptural* instruction. In these they may introduce, and practically apply, almost to any extent, whatever there is in the Scriptures of "milk for babes." To these they may give all the "freshness and fulness" and variety, which the 'Recorder' praises, and yet not incur the risk of giving "strong meat" to "such as have need of milk," or the still greater danger of drawing and dispensing poison from the wells of salvation. Not, perhaps, in its full original application, yet to a very considerable extent, the declaration of the last of the prophets still holds good—"The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts."

The Church of England—how many recollections of piety, and zeal, and learning, and devotion, arise when that name is mentioned! The bulwark of Protestantism—the nucleus of Gospel truth—she has been proudly called; and richly has she merited the titles! If, like the sun, she has her spots, and those spots deep and lasting,—like the sun, she has been the instrument of the Almighty in spreading the bright beams of light through all the earth. With her, almost every shape of the thousand in which Christian benevolence is now exerting itself to make the moral desert glad, and shed comfort around the desolate and distressed, has originated. To her, under God, it is owing that religious toleration is known among men—for though, shackled by her alliance with the state, she has been slow to practice on principles of her own origination, with her, in the germ, they did originate. To her, as a mean of Providential operations, the very existence of Christianity pure and possessed of all its peculiar features, may be ascribed. It is true, she has been sullied by an unnatural amalgamation with secular interests and power: she has been shorn of much of her glory by the debasing influence of temporal patronage and pecuniary reward. Still, she has had her ornaments in every age, and the world cannot show such a bright assemblage of jewels to be made up in the day of the Lord, as the list of her sons affords. Who, then, can regard her vicissitudes without interest? Vicissitudes she has already encountered, and fearful they have been. But not the least yet awaits her, and by every indication, at no long interval. The pillars of the establishment—the vaunted bulwark of religion, as many still consider it—the hated system of corruption and oppression, as many more do not hesitate to call it—the incubus upon the piety and zeal of her most faithful sons, as not a few have fearlessly proclaimed it—seem to totter to their fall. Will the Church fall too? is the momentous question. Will the withdrawment of the protecting arm of civil power, and the curtailment of revenues, which, though most iniquitously apportioned, are by no means superabundant, destroy the Protestant Episcopal branch of the Catholic Church of Christ? We think not. We should anticipate—after, it may be, a temporary depression, a still brighter era. Driven to its resources, its energies would be once more called forth. Armed in the panoply of truth, and no more borne down with the gross incumbrance of old abuses, and irremediable corruptions, and civil restrictions—and, worse than all, a secular, selfish spirit in its clergy, it would prevail against all its enemies, and shine the brighter for the temporary storm. Such are *our* views of the present crisis. We are pleased to be able to confirm them with such high authority as that of the *Christian Observer*, although its editors either do not, or do not choose to appear to, look forward to changes quite as great as seem to us, by no means improbable.

"Some of our correspondents," say its editors, "have put the question to us, How would a Reformed Parliament affect the interests of the Established Church? We should have less hesitation in offering in reply the most favorable opinion, if the Established Church were in that state of spiritual efficiency which would command, to a due extent, the affections and suffrages of the people. But this is at present deplorably not the case; and much of the evil, we must honestly add, has arisen from a corrupt state of Parliament. Take only, as an illustration, the distribution of patronage. On whom have government livings and posts of ecclesiastical dignity and emolument been currently bestowed? Not, by any means, of necessity on the worthiest candidates, but on those who possessed the strongest parliamentary interest. It is true that many excellent men have been thus promoted, but their excellence was not their direct claim; professional decency of character might usually be requisite, for the sake of public opinion, but beyond that nothing was required: it was not asked whether the individual was really a man of God; one who had determined to know nothing among men but Jesus Christ and him crucified, and to spend and be spent for the souls of his people. Pluralities and non-residence, also, have been nourished by the corruptions of Parliament; for a legislature honestly anxious for the public welfare (even supposing its members not religious) would not have allowed, for the sake of cumulating preferments, that wretched system, which degrades and disgraces the Church. But the venal interest that made and kept Parliament corrupt, found one of its richest returns in Church patronage; for it was hard indeed if a man who could oblige Government, could not provide for a clerical friend beyond the worth of a single benefice incumbered with residence. These abuses have well-nigh ruined the Church in popular estimation; and one such instance as that which has been retailed for the last few weeks, of the rapacity of the Bishop of Ely (we see not why we should not allude to the name, as it has been before Parliament,) does more to injure the Church in the public feeling as an engine of spiritual utility, and to prepare the way for the confiscation of its temporal revenues, than the worst Parliamentary Reform Bill that its greatest enemy could devise.

"Our view, then, is, that under a Reformed Parliament the administration of our national ecclesiastical establishments will undergo a severe ordeal; but that the issue will be, if the clergy are faithful to their high trust, to make it more popular, more spiritual, and more useful. It may come to be less looked to as a sinecure provision for young men who have no taste for its duties; but we think too highly of the claims of our Church, and its powerful hold upon the best affections of the country, to fear that a Parliament chosen by the large majority of respectable housekeepers would wish for more than its rectification, or would plot its extinction. If it did, it would be the clergy themselves who were chiefly to blame; for wherever there is a pious, zealous, and affectionate pastor, the Church, we are persuaded, is in no danger: rather do the people wish to build new churches and provide for additional ministers where wanted, and they are greatly alienated from the national communion by not being allowed to do so. The people ask to have a pious, active, resident, fairly-paid clergyman in every parish: but such a system would ruin the expectations of those who view the Church only as an instrument of lucre. Beyond this, we see no direct danger except (and a fearful exception it is!) what springs from the temper of the times, whatever may be the system of Government and Parliament; and from the effect of those abuses in the Church which have alienated many of the people, and rendered them open to the arts of political declaimers and interested impugners of tithes. But this danger would be increased, not lessened, by a continuance, instead of a correction, of the existing evils; and, to speak the plain truth, we should less dread open opposition than the interested support which views religion only as an instrument of temporal advantage. If you do away with the Borough-influence system, it is said, and give large bodies of the public a voice, you will ruin the Church; for it stands by private influence. Its clerical and impropriated tithes being bound up together, the efforts of those who hold the latter are exerted in favor of the former; and the better payment the Church can offer by sinecures and cumulation for the exertion of political power, the more sure is it to retain that power in its favor. In all this not one word is said of religion; of the unbought affections of the public; of that power which the Church ought to possess, as a spiritual blessing to the country; and this is, in our view, a far stronger safeguard than that interested support which thinks only of loaves and fishes, and nothing of the souls of men."

General Tract Society.—No institution requiring so small an expenditure of money for its efficient support is more needed in the Church at present, than one such as is contemplated in the following article from the Episcopal Watchman. And perhaps no persons in the Church have been more fully impressed of this fact than the individuals connected with the Press, and the Tract, Prayer Book, and other Societies who hold their meetings at its rooms. The constantly increasing demand upon the Press for Tracts, —Church Tracts, *in great variety*, Doctrinal, Practical, and Narrative,—has been fully known to them, and has led to frequent discussions of the practicability and the method of organizing some *General Tract Society*, which, by becoming the principal source of supply, and thus concentrating the resources of the Church, would be enabled to embark in the publication of Tracts upon a scale commensurate with the wants of her members. No definite plan has yet been clearly suggested. Yet from our knowledge of the demand for these most useful auxiliaries in the work of disseminating truth, instructing, comforting, building up the Christian,—and reclaiming the wanderer and the rebellious—we are entirely persuaded that such an institution, with a moderate capital to be invested in stereotype plates, would, from the sale of its tracts alone, sustain itself. This, however, only upon the supposition of its receiving a *general* and united patronage. The door of discussion upon this subject is now open, and we trust it will attract the attention of the Church.

From the Episcopal Watchman.

TRACTS.

Mr. Editor:—There is one instrument of good which seems as yet not to have attracted the notice of Churchmen, very extensively, and which might be made powerful in the cause of truth—I speak of *Tracts. Condensed truth* can be conveyed with great ease and effect, to most minds, and for all practical purposes, is equally useful as that which is presented in a more expanded form. Why should not the doctrines of the Apostolic Church, and the precepts of the Bible, be promulgated as well as those that are heretical, or profane; and shall it be said of us, whose privileges are so great, that we neglect any means to extend those benefits to our fellow creatures? That we refuse to enlighten the ignorant, and to awaken the sinner—to quicken the Christian—and to admonish the brethren? Let then a General Episcopal Tract Society be organized, to publish suitable Tracts, for the supply of its *Auxiliary* Societies; and let one of these be formed in every parish throughout our land. A few Tracts have already been issued from "*The Press;*" but "what are these among so many" who are perishing for "lack of knowledge?" I am sure every clergyman will heartily join me in this suggestion, and hail with joy the day when he shall be put in possession of such valuable assistance in his arduous work. Able pens have written in the sacred cause. Their works should be widely disseminated; but they cannot be beyond the reading class of society, unless in some small, cheap, and convenient form. I trust the thing will not be delayed, but that timely and efficient measures will be taken to accomplish this great object, and that Now.

The Late Fire at Fayetteville—St. John's Church.—The community at large have sympathized deeply with the numerous sufferers by the late conflagration at Fayetteville—Meetings have been called in this city, and in our other principal cities; and committees have been appointed for the purpose of collecting funds. In Philadelphia the Right Rev. Bishop White presided at a general meeting of the citizens. But while we are doing so much in aid of the unfortunate sufferers generally, it surely becomes us, at the same time, to remember especially the afflicting religious privation, to which "our brethren of the same household of faith" are subjected in the loss of their church by the late calamity.—In reference to this subject, the following circular has been transmitted to us for publication, which commends itself most powerfully to all the kind, and generous, and holy feelings of our nature.

Fayetteville, N. C., June 4, 1831.

To the Bishop, Clergy, and Laity of the Diocese of New-York.

It hath pleased the Author of all good, greatly to afflict this portion of his people; the devouring element hath laid our church in ruins. We think upon her stones and it pitieth us to see them in the dust. But the same awful visitation which wrapped our church in flames, hath spread desolation among us as a community, and annihilated our individual fortunes.

To the consolations of religion we naturally turn with increased interest, in this our hour of worldly privation.—Episcopalians know how eminently useful, if not altogether necessary, is a suitable place of worship to the full development and enjoyment of the beauties and excellences of our peculiar Liturgy; and indeed how the heart of every Christian in his time of trial, yearns to the sanctuary of his God as a place of rest, of retirement and refuge, from the cares and troubles of this fluctuating world.

Amid all our anxieties, therefore, no one presses upon us more forcibly, than the desire to provide ourselves with such a rallying point for the feelings and affections of this afflicted congregation. Means within ourselves we have none. But we trust that God hath put it into our hearts to remember, that while he hath been pleased to visit us with temporal affliction, he hath greatly blessed many of his people in different portions of this our highly-favored country, and to believe that he will awaken in their bosoms the feelings of Christian sympathy and charity towards us, and open their hands for our relief.

We, therefore, the Wardens and Vestry of St. John's Church, do send forth our beloved Pastor, the Reverend Jarvis B. Buxton, relying under the blessing of God, upon the ability and liberality of our Christian Brethren in the different sections of our country, to solicit donations for rebuilding our Zion, and do commend him with our prayers to the kind offices of all devout Episcopalians, wheresoever he may come.

J. W. Wright,
C. P. Mallett, } Wardens,
In behalf of the Vestry.

It can hardly be necessary, to add a single remark in furtherance of the touching application, presented in the above circular. If *it is more blessed to give than to receive*, let Episcopalians place themselves for a moment in the suffering condition of their brethren at Fayetteville, and ask their own hearts *what would be their blessedness to receive?* and let this be the measure of their readiness *to give! Do unto all men as you would that they should do unto you. If* Christ *so loved us, ought we not also to love one another?*

The Rev. Mr. Buxton, having made a successful appeal to Churchmen in the Eastern Diocese, is now travelling in our own, and will, in two or three weeks, present the interesting object of his mission to the churches in this city; timely notice of which will be given to our congregations. We insert, in another page, an appeal more powerful than any we could make—the beautiful lines of Mrs. Sigourney, from a late number of the Episcopal Watchman.

Banner of the Church.—The first number of this paper was laid on our table just as we were making up our last page. Its inscription and the names of those who bear it, assure us that it will be an object upon which the Churchman may look in its progress with pleasure and with confidence. It has been lifted up 'in the name of God'—may it thus be borne and defended, its march 'right onward,' under the Captain of our Salvation, to victory.

The Banner is of the size of the Auburn Gospel Messenger, is published weekly at Boston, by Stimpson and Clapp, at $1 per annum in advance, and is gratuitously edited by the Rev. George W. Doane, and the Rev. William Croswell.

Vermont.—The convention of this state met on Wednesday, August 31, at Arlington,—the Bishop of the Eastern Diocese presiding. An application to the Convention of the Eastern Diocese for a separation, and erection of Vermont into a distinct diocese, was unanimously resolved upon; and a vote of concurrence in the resolution of the Massachusetts convention, in regard to the retention of Bishop Griswold in that state was passed—with an expression of regret that circumstances should have justified their relinquishment of their connexion with their prelate. A new Church, in the lecture-room of which the convention was held, was consecrated on the first day of the convention, by the name of St. James' Church, Arlington; described to us as a beautiful gothic structure,—and on the same day, confirmation was administered within its walls to about 30 persons. On the following day, the Rev. Mr. Perkins, Rector of the Church, was admitted to Priests' orders.

DIED.

Died, at Great Barrington, on the 2d inst, in the 40th year of her age, Mrs. Dolly M. Pynchon, wife of Mr. George Pynchon. She was truly an estimable woman in the circle of her acquaintance; valued and beloved by her neighbors and friends. She mingled her sympathies with the afflicted and distressed; and in her charitable hand the poor and needy always found relief. She has left an affectionate husband and four children to lament her death, and feel her loss. But the strong faith and perfect resignation with which she sunk down into the arms of death, administer much consolation, and inspire them with a belief, that their loss is her gain.—*Communicated.*

INTELLIGENCE.

DOMESTIC.

Letter from Green Bay.—We are indebted for the following letter from the respected and faithful Missionary of our Church at Green Bay, to the kindness of the gentleman to whom it is addressed. Our New-York readers will remember that the wants of this Mission are emphatically, and by their own voluntary act, THEIR CARE.

Green Bay, Aug. 11, 1831.

Dear Sir,—I had the pleasure of receiving, on the 9th inst. your letter of the 16th ult., advising me of the forwarding for the use of the Protestant Episcopal Mission at Green Bay, of a bell and two clocks from New-York: which bell and clocks arrived here on the same day. I feel greatly indebted for these useful articles, which came safely to hand without any injury. I am very grateful for the liberality of the Episcopalians of the city and diocese of New-York, extended to this distant Missionary Station. Before I had received your communication, I had put into the mail a list of several articles which were needed by this school, which was directed to the Committee at Philadelphia. I am aware that this list is defective, as it is difficult to think of the variety of wants of an extensive establishment. In general, whatever is useful for a large family and school, in which almost all the members and pupils are clothed, taught, and supported by the charity of Christians, would be most acceptable here: such as school books, (especially Webster's Spelling book, full bound,) writing books, school furniture; all kinds of clothing or materials for clothing, as domestic cotton for summer, and for the winter—sattinet for boys, and woollen frocks for girls; flannel; stockings or socks; shoes, (which are exceedingly expensive in this place;) straw hats; blue woollen caps; materials for hoods or bonnets, for the girls in winter; green baize; tin porringers; iron kettles; knives and forks; tin pans and cups; mittens; gloves for the larger girls; cloaks for girls; blankets; cotton sheeting; a loom; bed-ticks; materials for towels; iron spoons; and (what we have not at present) a cooking stove sufficiently large for cooking for two hundred children.

The bell which you have sent to me, is precisely of the size which I wished; it is not too large, as the boys when engaged in farming will necessarily be at a considerable distance from the house, to which the bell will be a summons. The clocks are designed,—one for the female school, and the other for the house,—so that the meals may be prepared with regularity and punctuality.

The number of children boarding at the Mission is sixty-four; and I have reasonable expectations of receiving several full-blooded Menominees in the course of the present year. I have been enabled to bring the subject of the school before almost the whole tribe: and the second chief expressed his determination of sending his own children to the Indian Agent, in my hearing, and in the presence of about fifteen hundred Menominees. This people are influenced, though not strictly governed by, their chiefs; and the example of a few of their superiors in encouragement of education, will have a most salutary effect on the mass of this feeble, poor, and ignorant nation.

I remain, respectfully and affectionately yours,
Richard F. Cadle.

Contributions in money or in any of the articles enumerated by Mr. Cadle, will be received and forwarded by the Treasurer of the New-York Committee, Mr. James Swords, No. 127 Broadway.

Visitation of the Bishop.—Bishop Onderdonk visited Trinity Church in this village on Sunday afternoon last,—having visited the Church at New-Hartford in the morning. The house was crowded, and his sermon at this place was listened to with profound attention; and the piety, sound doctrinal principles and talents displayed, excited the warmest feelings of respect for the author. After the service and discourse the Bishop administered the solemn rite of Confirmation to 52 persons. We do not recollect ever to have witnessed a more solemn and interesting ceremony.—*Utica Observer.*

On Sunday last in the forenoon, the Right Reverend Bishop Onderdonk, preached and administered the holy rite of Confirmation in St. Paul's Church, Syracuse. The church was crowded by a very large concourse of people, who listened with delight to the Bishop's able and impressive discourses both before and after the confirmation. We learn from every section of the State to which the Bishop has extended his visitation, that both in his social intercourse and in the dignified discharge of the public duties of his high office, he has made a very strong and favorable impression upon the minds of the community.—*Onondaga Herald.*

Confirmations.—By Bishop Brownell.—At Woodbridge, Thursday, Aug. 25th, *fifteen;* at Waterbury, Sunday, the 28th, *ninety-six.*

Ordination.—On Sunday morning, August 21st, Mr. C. S. Hedges, of the Theological Seminary of Virginia, was ordained Deacon by the Rt. Rev. William Meade. The Sermon was preached by the Rev. Mr. Brooke of Georgetown, and the candidate presented by the Rev. Mr. Lemmon.

On Sunday, the 4th inst. in Christ Church, Hartford, Mr. Thomas S. Davis was admitted to the holy order of Deacons, by the Rt. Rev. Bishop Brownell.

Consecration.—The Episcopal church in Buryville, Frederick county, was consecrated by Bishop Meade, on Friday, the 19th of August. The Rev. Messrs. Lemmon, Brooke, Jones, William Jackson, J. E. Jackson, J. P. M'Guire, and E. C. M'Guire, were present on the occasion. Religious services were continued until Sunday evening.

Clerical Change.—The Rev. Benjamin C. Cutler, formerly Rector of Christ Church, Quincy, Mass., but who for the last few months has been officiating in Leesburg, Va., has taken charge of the parish of Grace Church, Providence, R. I.

SUMMARY.

Virginia Massacre.—The number of victims of the Southampton massacre is stated in the last Norfolk Herald to be 56; several heretofore supposed to have been murdered having been found secreted in the woods.—*N. Y. Gazette.*

American Colonization Society.—The Brig *Criterion* is now ready (Aug.) for her departure from Norfolk. She takes out ample supplies, and a large number of emigrants for the Colony. It is probable that another vessel will soon be despatched.—The liberality of the Pennsylvania Society has enabled the Managers to build a Schooner, at Baltimore, of about 60 tons, for the use of the Colony. She is now nearly completed, and is said to be remarkably beautiful and well built. She will prove a great acquisition to the Colony.

The receipts of the Society, chiefly in small amounts, with an item from an individual in our own State of $1000, amounted from June 27 to July 27, to $3,591 94.

The Bishop of Calcutta.—A letter from Cunanore, dated Feb. 8th, says:—"On Saturday last we were agreeably surprised by the arrival of the H. C. sloop of war *Coote*, having the Bishop of Calcutta on board. His lordship landed on Saturday morning, and performed divine service in the Church. The morning Prayers, and Communion service were read by the Bishop, as the Chaplain of the station is recently deceased. He preached also from *Ps.* 25th, and 13th verse—'The secret of the Lord is with them that fear him: and he will show them his covenant.' To the serious Christian, the discourse which followed was full of consolation, and was felt to be the true doctrine of the Gospel; and it is earnestly hoped that none of his numerous auditors went away unedified by its emphatic delivery.

The Bishop dined at the mess of H. M. 54th Regt., and thence proceeded on board the *Paget*, on a visit to Lady Beckwith. He afterwards returned to the *Coote*, which sailed in the course of the night. His Lordship proposes to visit Cochin, the synagogues of the white and black Jews there, the Syrian churches on the coast, and thence sails for Ceylon. Thence will proceed to Negapatam, Trichnopoly and Tanjore, returning and re-embarking at Negapatam if he can find an opportunity, to Calcutta;—otherwise proceeding there *via* Madras.—*Asiatic Jour. Aug.*

ACKNOWLEDGMENTS.

Green Bay, August 8th, 1831.

To the Agent of the Auxiliary New-York Bible and Common Prayer Book Society.

Rev. Sir,—We, the Wardens and Vestry-men of Christ Church, Green Bay, acknowledge, with gratitude, the receipt of a box containing Bibles, Prayer Books, and Tracts, from the Auxiliary Bible and Common Prayer Book Society of New-York; and solicit you to convey our thanks for the foregoing valuable donation, to that society. These books are most acceptable; and, in applying them according to the intentions of the benevolent donors, we trust and believe that they will be extensively useful.

A. G. Ellis,
Henry S. Baird, } *Wardens.*

John Lawe,
Saml. Irwin,
J. V. Suydam,
Alex. J. Irwin,
Robert Irwin, Jr.
E. W. Solomon. } *Vestrymen.*

GREEN BAY MISSION FUND.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of thirty dollars for that fund, through the hands of the Right Rev. Bishop Croes, accompanied by the following note:—

"A lady, a member of Christ Church, New Brunswick, New Jersey, distinguished for her piety, and, for several years, her untiring zeal in the promotion of missionary objects, requests that the enclosed thirty dollars, (the avails of her industry for a few months past,) may be appropriated to the support of the Green Bay Mission."

The Treasurer also acknowledges the receipt of one dollar for the same object, from Miss Thomas.

Likewise, five dollars from sundry individuals of Christ Church, Anthony street, through Mr. Perry; and five dollars from a member of the same church.

The receipt of a very acceptable donation from the ladies of Trinity Church, Newark, New Jersey, is also acknowledged, through the hands of Messrs. Smith & Wright, consisting of a box of clothing, of the value of about 100 dollars. It is ardently hoped that this example may be followed by the ladies of many other congregations.

JAMES SWORDS,
Treasurer of the Green Bay Mission Fund,
No. 127 Broadway, New-York.

By whom donations in money, clothing, and other articles for the Mission, will be thankfully received.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending September 8th, from the following persons, viz:—

Joseph Logan—Catharine Mancius—Rev. R. F. Cadle—H. & F. J. Huntington—G. & J. Robinson—Rev. Alexander W Marshall—P. H. Greenleaf, Esq.—Rev. Wm. F. Weber—J. Harding—Wm. Stavely—Jasper Harding—Joseph W. Ingraham—Wardens and Vestrymen of Christ Church, Greenbay—Stimpson & Clapp—Rev. Wm. Jarvis—Joseph W. Ingraham, 2—Geo. Pynchon—Samuel Fuller, Jr.—Rev. M. T. C. Wing—Lucian J. Bisbee.

Books have been sent from the N. Y. Prot. Episcopal Press, during the week ending September 8th, to the following persons, viz:—

Female Tract Society of Glastenbury, care of H. & F. J. Huntington, Hartford, one parcel, per steam boat Macdonough—Rev. A. P. Proal, Schenectady, one parcel, by private hand—Rev. William M. Weber, Fairfield, New-York, one parcel, care of White, Gallaher & White, New-York—Rev. Dr. Kemper, Norwalk, Conn., two paper parcels, per steam boat—James Phinney & Co., Norwalk, Conn, one box, per steam boat—Portland Prayer Book and Tract Society, care of H. Cole, 14 Exchange street, one box, per schr. Alert—Wm. Stavely, Philadelphia, one box, per Union Line—H. & F. J. Huntington, Hartford, one parcel, per steam boat Macdonough—Stimpson & Clapp, Boston, one box, per schr. Mirror—Wm. Stavely, Philadelphia, one parcel, per Union T. Line—Female Tract Society of Glastenbury, care of H. & F. J. Huntington, Hartford, one parcel, per steam boat Victory—Rev. M. T. C. Wing, Boardman, Trumbull County, Ohio, care of E. Morse, of Ohio, one parcel.

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No. 76 VARICK-STREET, CORNER OF CANAL.

Rev. JOHN W. CURTIS, A. M., *Principal.*

Young gentlemen will be prepared, in this Institution, either for admission into college, or for the pursuits of active life. The course of Collegiate Instruction will be that established by the Faculty of Columbia College.

Terms.

For Classical Scholars, with full collgiate cousre,
per quarter, - - - - - - - $10 00
English Scholars, per quarter, - - - 6 00
Instruction will be provided in the modern languages.

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The number of pupils is limited. At present there are a few vacancies. Applications should be made immediately.

Sept. 10.—3w.

SELECT CLASSICAL AND ENGLISH SCHOOL.

On the 1st *September*, 1831, *at* 41 *Courtland-st.*

Hours of attendance from nine to two, and from four to six, in summer; and from nine to two and three to six in winter: during which latter period of the day the pupils of this establishment will be required to *study:* and all preparation for the recitations of each succeeding day will be accomplished under the guidance and direction of the Principal.

TERMS—*payable quarterly in advance.*

For the full course, including the Greek and Latin Languages, as read for entrance into Columbia College; Mathematics, Writing; Arithmetic; Book-keeping; History; Geography, ancient and modern; use of the Globes; Grecian and Roman Antiquities; Spelling; Reading; English Grammar; Elocution; Composition, &c., $20 per quarter.

Drawing, French, Italian, or Spanish, will be quite optional with parents, and form separate charges, at the rate of $5 per quarter for each. Winter's fire money, $1 50. Stationary will be only charged for, as used by the pupil.

Application to be made to the Rev. R. Townsend Huddard, Principal at the School, between the hours of ten and two o'clock, who will give every further information required,—and where prospectuses of the establishment may be had.

Sept. 10.

BROOKLYN COLLEGIATE INSTITUTE
FOR YOUNG LADIES.

The Fall Term will commence the first Monday in September. Board and Tuition, two hundred dollars per annum—Music, &c. extra. I. & J. L. Van Doren.

August 19, 1831. 3w22

MISS M. SAGAR'S SCHOOL,

No. 391, Greenwich-street, corner of Beach-street, will be re-opened on Monday, the 5th of September.

September 3. 2w24

MRS. THOMAS MORRIS'

Boarding and Day School,

For Young Ladies, is removed from Greenwich to No. 58 Houston, corner of Crosby-street, a few doors east of Broadway.

September 3. 4w24

COMMUNION WITH GOD.

And they took knowledge of them that they had been with JESUS. *Acts* iv. 13.

O! BLESS'D one, well may thy brow be bright,
Resplendent with more than an earthly light;
For well by the peace that is round thee seen,
We guess where thy lowly heart hath been.

Hath it not been at the gate of prayer?
Has not the Comforter met thee there?
Till the golden portals of faith were past,
And thou stood'st alone with thy GOD at last.

O! give us some tidings from Him we love,
For we know thou hast been in the courts above;
O! thou who hast seen our Father's face,
Hast thou nought to tell of that blissful place?

O! take up thy harp of praise again,
Call back some notes of the angels' strain,
Sing us a song of that blessed shore,
Where sin shall weary our hearts no more.

We are weak, we are faint, and our souls are sad,
While thou in thy robes of joy art clad;
And what theme can so well thy joys become,
As to tell us the joys of our distant home!

Friendly Visiter.

CHURCH STATISTICS.

THE GREEK CHURCH.

THE Eastern or Greek Church comprises three distinct communions: the Constantinopolitan Church, consisting of all the Churches which acknowledge the supremacy of the Œcumenical Patriarch; the Russian Greek Church, the head of which is the Emperor, and which is governed by the Holy Legislative Synod; and the Anti-Byzantine Churches, which have renounced communion with both the Orthodox Greek and the Roman Churches. Besides which, there are numbers of Greeks and other Eastern Christians, who, as acknowledging the Supremacy of the See of Rome, are distinguished as Greek, Armenian, or Syrian Catholics.

"The Greek Church (commonly so called—the first of the three great divisions of the Oriental Church,) is governed by four Patriarchs; those of Constantinople, Jerusalem, Antioch, and Alexandria. The last three are equal and independent, but they acknowledge the superiority of the other, and his authority, in so far that nothing important can be undertaken in the regulation of spiritual affairs without his consent. The Patriarch of Constantinople is elected by plurality of votes, by the Metropolitan and neighboring bishops, and presented to the Sultan for institution. This favor is seldom refused, if he bring with him the usual presents, which have varied according to the varieties of wealth or avarice, from 20,000 to $30,000. But, having conceded this formality in the election, the Sultan retains the unmitigated power of deposition, banishment, or execution; and it is needless to add, that even the paltry exaction on institution is motive sufficient for the frequent exertion of that power; and it has sometimes happened that the Patriarch, on some trifling dispute, has been obliged to purchase his confirmation in office. He possesses the privilege (in name, perhaps, rather than in reality) of nominating his brother Patriarchs; and, after their subsequent election by the bishops of their respective Patriarchates, of confirming the election; but the *baart* of the Sultan is still necessary to give authority both to themselves, and even to every bishop whom they may eventually appoint in the execution of their office. The election of the other Patriarchs, as they are further removed from the centre of oppression, is less restrained, and their deposition less frequent. But this comparative security is attended by little power or consequence; and two at least of the three are believed to number very few subjects who remain faithful to the Orthodox Church."—WADDINGTON *on the Greek Church*, pp. 99–101.

The Patriarch of Antioch has two rivals, who assume the same title and dignity; the one as the head of the Syrian Jacobite Church, the other as the Maronite Patriarch or head of the Syrian Catholics. The Patriarch of Alexandria, who resides generally at Cairo, has also his Coptic rival; and the few who are still faithful to the Orthodox Greek Church, are chiefly found in the villages or capital of Lower Egypt. The Patriarchs of Antioch and Jerusalem reside chiefly at Constantinople, and enjoy very slender and precarious revenues.

Thus, the Byzantine Church would seem to be very nearly reduced to the limits of Turkey in Europe, Greece, and Palestine. Of the population included within its pale, it is not easy to form a correct estimate. The Greek population (properly so called) of the Morea, the islands, Livadia, Epirus, Thessaly, and Macedonia, cannot be estimated at more than a million and a half; and those resident in the other provinces of European Turkey, including the principalities of Moldavia and Wallachia, in Asiatic Turkey, and Egypt, would probably be overrated at the same number. Three millions, we are inclined to think, would be a full allowance for the subjects of the Œcumenical Patriarch, the Universal Bishop of the Eastern World! Some writers have absurdly estimated the members of the Greek Church at thirty millions, which is considerably more than the total population of the Turkish empire. If we include the subjects of Russia in the calculation (of whom, out of sixty-two millions and a half, forty-six million three hundred thousand are rated as Greeks,) the estimate will be as much below the truth.

The Anti-Byzantine or Monophysite Churches consist of, 1. The Syrian Jacobite Church; 2. The Coptic Church; 3. The Abyssinian Church, which, as acknowledging the supremacy of the Jacobite Patriarch of Alexandria, may be considered as a branch of the Coptic; 4. The Nestorian-Chaldean Church, the head of which is the Patriarch of Babylon, residing at Mousul; 5. The Armenian Church; and 6. The Syro-Indian Church, under the Metropolitan of Malabar, who acknowledges, however, the supremacy of the Patriarch of Antioch.

Upon some points of doctrine, the difference between the Latins and the Greeks is trivial: both are alike deeply involved in idolatrous error. Upon others, happily, the Greeks have never departed so widely from the primitive faith and constitution of the Church. The leading articles in which the Eastern Churches differ from the Western, are:—1. As to the authority of the General Councils subsequent to the Synod of Constantinople, held in the year 869. 2. The interpolated clause (*Filioque*) in the Nicene Creed. 3. The lawfulness of adoring the images of saints, paintings only being used as mediums of devotion in the Greek Churches. 4. The number of the Sacraments, the Greeks distinguishing between their four Sacraments and the three lesser mysteries. 5. In allowing the elements of both kinds to the laity. 6. In the use of leavened bread in the Eucharist. 7. In rejecting the doctrine of Purgatory, which was condemned by the second Council of Constantinople. 8. In the time of keeping the paschal festival; a question which still excites bitter contention between Greek and Latin. 9. In the mode of making the sign of the Cross. 10. As to the celibacy of the Clergy; the Bishops only, in the Greek Church, being prohibited from marrying. 11. In permitting the unrestricted use of the Holy Scriptures by the Laity. 12. In their more liberal principles of religious toleration.

The three points which formed the original ground of the fierce and irreconcileable schism between the Eastern and Western Churches, were the disputed clause of the Nicene Creed, that which related to the use of leavened or unleavened bread, and the ambitious pretensions of the Bishop of Rome to ecclesiastical supremacy. The first of these, though ostensibly a point of doctrine, became converted into a point of honor; and the whole controversy was little better than an absurd logomachy. The only points of practical importance included in the above enumeration, are Nos. 7, 10, 11, and 12; for, with regard to Nos. 3 and 4, the distinction between the tenets of the Constantinopolitan and Tridentine Churches, is merely nominal or circumstantial, rather than essential.—*Eclectic Review.*

SOCIAL DUTIES.

Friendly to thought, to virtue, and to peace,—
Domestic life.—*Cowper.*

From the Family Visiter and Sunday School Magazine.

HOME.

How holy are the sensibilities which GOD has ordained to thrill within us, in the enjoyment and the remembrance of the sweets of *home.* Domestic happiness—the fulfilment of the promise to the good man—"He shall visit his habitation and shall not sin"—how exquisite!—how—so to speak—unalloyed!—How high, above all others to the mass of men, the duty to provide for, to guard, to instruct, to guide, to comfort and reprove the inmates of this blessed sanctuary. The Church has its claims upon us, the world has *its* claims:—and when the call to serve the Church, and thus to serve the LORD, is clear beyond dispute, the Church and his service are to have the precedence,—are to be loved more than father or mother, or wife or children; then these are to be left, not dwelt with and neglected, but left to friendship and to Providence. But bold and presumptuous is that teacher who stands forth to draw from the spiritual care of the domestic circle the zealous Christian parent and householder—who would teach men to substitute the achievements of an errant, discursive philanthropy, for the sober and rational discharge of the plain, prescribed, and indispensable duties of the husband, the father, and the master and head of a family. Most unwise and dangerous are those principles which in the least degree oppose or contravene the Divine appointment, from which have sprung the purest, the highest of the enjoyments of man;—upon which are built the strongest and best safeguards of virtue, order, and religion.

Such principles have become influential—they are notorious—and they are the fruits of a mistaken, precipitate, and unreflecting zeal.

It were well, if in their zeal for *public* labors, good men would read often and diligently the solemn and most highly sanctioned injunctions of GOD's word—upon the heads of households, the parents of little children, to train them up in the way they should go—to *teach diligently* their children and their households after them—to consider this a paramount duty, and the neglect of it as a denial of the faith, and a degradation beneath infidelity;—if they would guard more sedulously the fair citadel of domestic religion, and place more constantly before them the picture of a household trained by its head for heavenly glory;—taught to associate with its enjoyments here and its hopes hereafter, the sacred, holy idea of domestic participation;—of a re-union of the beloved of our homes in our ETERNAL HOME.

"A solemn call to the Sunday School"—is the title of an article in the last Sunday School Journal, which has called forth these remarks at this time; although we have *often*, very often, felt urged to the expression of similar sentiments; to lift our voice against a disposition to undervalue domestic duties, and to break up, in fact, or weaken domestic relations, from a preference of those which are public, and, as we must suppose, deemed more important.

The Journal gives publicity to the remarks of a writer, who ascending the seat of him who has said "judge not," thus writes:

"In conversation with a highly respectable and pious gentleman of this city, (Baltimore,) a few days ago, on the subject of Sunday Schools, he remarked, that *his* engagement in that sacred cause was produced by a striking and deeply afflicting interposition of Divine Providence.—Some time after the death of his wife, he was waited upon by his pastor, and requested to become a teacher in the Sunday School attached to the congregation. Mr. * * * replied, that he did not feel it to be his duty at that time to accede to his wishes: that he felt a melancholy satisfaction in devoting all his leisure to the care and improvement of his two little interesting orphans, who were left without that maternal protection and watchfulness so necessary at their tender age, and had now a double claim upon him; expressing, however, his willingness to embark in the work, if the pastor could point out any way in which he could with propriety do so, under his peculiar circumstances. The just force of his objections, so honorable to his feelings as a parent, was admitted, and the subject dropped.—But mark the sequel! Within a week afterwards, one of these charming children, aged four years, was attacked by sickness; in another week his spirit was at rest with its Redeemer. In a few days more, his little brother, two years older, was seized by the same disease, and in one short month from the conversation above alluded to, the bereaved parent could be seen weeping over the grave which contained *both!* In the desolation of his heart, and this destruction of his fondest hopes, he marked the finger of GOD: he no longer delayed, but, from that time to the present, he has been a zealous and active Sunday School teacher; and, to use his own words to me, '*is now in the Sunday School for life.*'"

The writer of the article from which the preceding is extracted, upon this bases a *solemn warning*, to all who absent themselves from the Sunday School "on the plea that domestic duties hinder," "*lest objects so dear to them here should cease to be hindrances, by their removal from the earth!*"

We do think this *is not right;* and if a "respectable and pious gentleman," and his friend to whom he communicates his sentiments, are both possessed of mistaken views of Providence and duty, let not the sanction of a public print be given to those views.

The gentleman "expressed his *willingness* to embark in the work, if his pastor could point out any way in which he could with propriety do so, under his peculiar circumstances;" and "the just force of his objections" is "admitted," and the "subject dropped!" And yet he views the removal of his little children to join their mother in the Paradise of GOD,—an event for which the surviving parent deemed it his duty and a "melancholy pleasure" to seek their preparation—as a judicial visitation,—a solemn call to the Sunday School.

Have not our readers known instances—we *could* point to such—of respectable and pious men, who do not "feel it a pleasure," and it would seem, do not deem it a duty to "devote their leisure to the care and improvement of their little children." They may be seen at the Sunday School,—at meetings to consult for its interests; may be heard conversing upon the wants, the system, the condition of the school; they may be met at every public religious meeting; and will be found running over with pragmatic suggestions and exceptions as to their proceedings, plans, management; to the *criminal neglect* of the offspring which they have been the means of bringing into an existence worse, unless they find better nurture at strange hands, than not to have been:—but we forbear to speak more largely.

We have mentioned this class of individuals *only* because it may be that their course is attributable to the entertainment of views similar to those taught in the Journal. Our earnest desire to see the ranks of Sunday School teachers *filled well* and *constantly*—filled with *adults*, as far as may be—we trust cannot be doubted. But we should deem ourselves criminal, highly criminal, in any efforts to fill them, by doing violence to the conscientious sense of *domestic duty*, entertained by any sober mind.

Our readers will find the views here given, strikingly confirmed by the remarks of a "Sick Clergyman," in the 21st number of this paper.

PRACTICAL.

"PERILOUS TIMES."

I WAS thinking the other day about a question of our Saviour's in one of the Gospels, (*Luke* xviii. 8,) in which he asks, "when the Son of man cometh shall he find faith on the earth?" and, having looked for some assistance to a better understanding of it, I had found the place explained, as if it referred only or chiefly, to the destruction of Jerusalem; (that is to say, to an event now past above seventeen hundred years.) *That* was pronounced to be the "coming of the Son of man" intended; and the expression "on the earth," was said to be a bad translation of the Greek, and ought to have been, "in the land;" meaning the land of Judea. And certainly, very fair reasons were given to show that this wonderful visitation must have formed at least a part of our Saviour's meaning; no doubt it was his *first* intention.

I could not, however, be content to fancy this the whole that was intended. So I put the text by in my memory, to be considered afresh, whenever any thing should turn up to throw a stronger light upon it. A few days after, the clergyman of the parish, in his sermon, happened to apply the third chapter of St. Paul's second Epistle to Timothy to the existing state and complexion of the times. On going home, therefore, I naturally turned to this chapter, when it struck me as affording the very sort of help I wanted, to give me a fuller understanding of the question just mentioned.

Accordingly, I put the two places together, and drew from them the following reflections; which I offer in this present form, in the hope of their being profitable to some others, in the same sort of way in which, by GOD's blessing, I think they have done good to me.

"When the Son of man cometh, shall he find faith on the earth?" I think I see my way better now, (I said to myself) in regard to this same question. I never could bring myself to be satisfied, that such a question belonged *only* and *entirely* to times *past.* For surely, all the *terms* of it not only admit a *present* application, but seem positively to call for it. For instance,—"When the Son of man cometh;"—who possibly can doubt there is a coming of the Son of man yet in store, if any credit is to be given to the Scriptures at all! These hardly speak more plainly or expressly, on any single point whatever; though they are equally express in saying, that it is quite uncertain *when* his coming shall be. Then again, "shall he find faith on the earth?" We are all called upon to live by *faith*, and certainly I, for one, am living *on the earth;* and so are all my neighbors, friends, countrymen.

The hinge of the matter seems to be, *Are* the Scriptures deserving to have credit given to them, when they speak in this manner? Let me endeavor to consider fairly, how far the language of our Saviour's question, and that of St. Paul's warning, when compared with a variety of things which I daily see and hear, appears to have proceeded from a spirit which knew the things to come: by consequence, how far it may *itself afford a reason for believing* that Scripture is indeed the word of GOD.

"When the Son of man cometh, shall he find faith on the earth?" The words of such a question clearly leave an impression, that before any such coming, the faith of numbers will fail: nay, do they not seem too plainly to imply, that few will then be found believing, with such a faith as ought to be, in the Divine word and promises?

The *time*, then, of this great event being *uncertain*, suppose the coming of the Son of man were to take place *now:* suppose that he should come at once suddenly upon the earth,—would he find faith among ourselves? I am compelled to fear that he would *not, generally;* and for this plain reason. I must suppose our Saviour here to mean a *practical* faith, because he evidently speaks of it as something good and valuable, (while he never does seem to think or speak of any *mere profession:* as the "saying, LORD, LORD:") and the generality of men (as it would seem) are not even trying to "live by faith;" that is to say, according to our LORD's directions.

This last is a point which the apostle's warning, spoken of before, might serve to place beyond dispute, even if such a passage stood alone: for what does he say? "Know, that in the last days PERILOUS TIMES shall come: for men shall be lovers of their own selves, covetous, boasters," (when was there ever so much boasting and vain glory?) "proud, blasphemers," when ever were more shameful *blasphemies*, (if by that word I am to understand "hard speeches," against GOD and JESUS CHRIST, and HIS word and promises?) "disobedient to parents, unthankful, unholy, without natural affection, incontinent, fierce, despisers of them that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of GOD, having a form of godliness, but denying the power thereof." There is not one single particular in all this dismal list, of which I cannot find direct instances at this day: and this, without the sin of judging others wrongly, inasmuch as there are *public exhibitions* of them almost every day, of kinds which cannot be mistaken!

I do not, indeed, suppose that the apostle, when he wrote the words just mentioned, was writing with an eye to any *one* particular time *alone*, to the exclusion of all others. At any rate, it is not *necessary* to suppose this; there may, perhaps, have been already several times in which his words have answered to the life, and there may yet be more such times to come. I do not, therefore, wish to strain the Scripture, or to fix the meaning of these words rashly upon my own times only. But it were unbelief and folly not to judge, that certainly they *may* afford a very serious admonition to ourselves just now for *one* time; if only we have eyes to see, and ears to hear. And if they are thus capable of giving *us* a warning, it will be well for humble minds to look, and to consider *what* the lesson is which the apostle draws from them. Now *this* I find to be, an exhortation steadfastly to persevere in a belief and trust in GOD's word. "Continue thou," St. Paul says to Timothy, "in the things which thou hast learned and been assured of;——knowing that the Holy Scriptures are able to make thee wise unto salvation, through faith which is in CHRIST JESUS."

Putting, then, our Saviour's question and the language of St. Paul together, unconfutable as they both are in themselves, may any argument of comfort, notwithstanding, be derived from them? (I say *of comfort*, by reason of its being of a tendency to prove the Scriptures true.) If we will give our *common sense* fair play, it will, I think, convince us that there is.

§ 1. For, first, with respect to our Saviour's question, "When the Son of man cometh, shall he find faith on the earth?" Surely, when we come to think about it, it must appear a very strange question for any one to have proposed, who meant to do as JESUS CHRIST did, unless he had been *quite sure* of things to come, from knowledge more than human? Why, at the very time that he proposed this melancholy question, he *knew* that he should *rise from the dead!* Might he not well have thought that, *after that*, all men would believe on him, and that for all time to come? *Must* he not have thought so, if he had only been directed by a *human* knowledge, and a *human* wisdom? And yet, so far from expecting any thing of the sort, he here even declares a persuasion, that the faith of *most* of his disciples would have grown cold, within no longer a time than from his resurrection to the destruction of Jerusalem—a space of about forty years! and that, too, in his own land; the very land in which his miracles had all been wrought, and in the midst of which he had thus risen from the dead! What human foresight would have seen this? No, no: there is much more in this question and misgiving of our LORD than can in any way be *rationally* accounted for, on any other supposition than that he had a real knowledge of the things to come, and the fulness of *Divine* wisdom! And the more this is fairly *thought* upon, the more forcibly it will be felt.

§ 2. And the same sort of argument is not less clear or strong, from the description given by St. Paul to Timothy.

What was the apostle's condition when he wrote this? He was "now ready to be offered;" that is, to undergo a cruel death, in proof of his sincere belief in CHRIST JESUS. His own mind, therefore, was made up; so that his anxiety was not for himself, but for the cause of the Gospel after him, for which he was about to lay down his life.

This being the case, what is the method which he takes to encourage his favorite disciple to perseverance in the faith? Suppose him to have had no other expectations, and no surer grounds of knowledge, than such only as proceeded from his own mind, can any reasonable person think he would have written as he did to Timothy, in such circumstances? His obvious *interest* was, to *make the best* of matters; to promise smooth things after his departure; to urge that men would soon leave off persecuting the teachers of the truth; that they would come to be disciples of the truth themselves, and *that* would make them every thing which Christians ought to be; at any rate, it was his wisdom to keep more glaring disappointments out of sight. Only consider: was it not his object to instruct, convert, reform the world? When does mere human wisdom prompt a man, with such an object, to say to those who should come after him to keep up the same work; that notwithstanding all their pains, things would grow worse and worse, and every shape of evil still continue to abound, in spite of all their lessons, plans, and powers of persuasion!

Yet this is what St. Paul does. "Evil men and seducers," he says, "shall wax worse and worse, deceiving and being deceived:" and he goes on to tell of things to happen in the latter days, precisely of the kind to drive mere human hopes and feelings to despair. For, is not this the way in which a cold or insincere, or even doubting mind would have been led to argue with itself on such a prospect set before it? "If this is to be all the fruit produced by preaching of the Gospel—that its disciples shall fall off to be such persons as are here described, and do all sorts of shameful things, why should I suffer persecution for so poor an end? Is it not much better to leave things as now they are? Nay, may I not, by only now forbearing to promote its doctrines further, cut off a monstrous mass of future evil, which I am constantly told shall follow it?"

What, therefore, could have moved this great apostle (whose writings, at the least, show that he could reason soundly,) thus to reveal beforehand such a picture of the times to come, except a wisdom and a knowledge *not of man?*

Now, then, that my own portion of these latter days is come, and forces me to see how mournfully his words are still proved true, what shall I think of them? I grant such things are any thing but what we should have naturally looked for under the Gospel; but here we see its first teachers plainly aware how matters would turn out, and telling their disciples so, in circumstances under which any mere man, or any impostor, must needs have thought it *death to his own cause*, even to *hint* at such calamities;—how is this to be understood?

If I look to the ways of men, I am not left without experience upon such a point. What is it that I see and hear mere human promisers—foretelling and maintaining as the end of people's following *their* opinions? *They* promise nothing but complete success. "Only take *our* advice," they say, "and follow *our* plans, and all will be right." This is the language of them all.

But do they *know the end* of the matter, as our LORD and his apostles evidently did? No. "Let them show the things that are to come hereafter," with as much honesty and truth as those in whom we now believe did, that we may know they have authority from GOD: (compare *Isa.* xli. 23:) meanwhile, severe as my trial may become, from seeing such things on the earth, as now I *do* see, it shall remain at least my own purpose and my own prayer, that the Son of man may never find ME faithless, but believing!—*Cottager's Monthly Visitor.*

DEVOTIONAL.

For the Churchman.

TRANQUILLITY.

We faint not—while we look not at the things which are seen, but at the things that are not seen. 2 *Cor.* iv. 16. 18.

FAITH, is the mirror in which we must contemplate the things not seen—the far more exceeding and eternal weight of glory which is in store for us. This mirror is placed in our own bosoms, and will exhibit heavenly objects to us in their just characters only when those bosoms are calm, and free from the agitations of passion. When therefore we cannot clearly see the images of those realities which certainly *are* in the heavens, like the sun, and may as certainly be looked upon in the mirror of the Christian bosom when undisturbed by doubt or passion,—let us determine to be patient *without* the sight of them, until our *tranquility* be restored by penitence and prayer.

CONSIDERATE TENDERNESS.

Tell his disciples and Peter.—*Mark* xvi. 7.

THIS was the commission of the angel, when appointing a meeting of our SAVIOUR with his disciples, in Galilee—"Tell his disciples *and Peter*, that he goeth before you into Galilee, there shall ye see him as he said unto you." Peter had not seen his LORD's face since the memorable night in which he so grievously denied him—the last remembered look had been occasioned by that denial—and it may be supposed that he would not dare, without a special invitation, to meet his LORD. That invitation is given. He is not forgotten. "Tell his disciples,—but do not omit *Peter*, denying Peter,—Peter who was ashamed of CHRIST,—tell him *too* to come, among the rest." Oh, boundless compassion,—oh, considerate and soothing tenderness!

HUMILITY OUR TRUE INTEREST.

CHRIST JESUS came to save sinners, of whom I am chief.—1 *Tim.* i. 15.

I HAVE read of a nation of Heathen who were so wise as to put on "old shoes and clouted upon their feet," when about to sue for pity and a covenant of peace. I have heard too, of wary beggars who wove a moving tale of sorrow, and loaded their condition with a weight of misery which had it had an existence in real life would have been insupportable by mere humanity;—and this to win a larger boon of relief, and a more ample charity from the man whom they approached; and I commend their *wisdom.* It were well if the children of light would learn a lesson from these children of this world, and when they approach the Giver of that grace which saves them, and fits them for their degree of glory,—it were well if they would, (as they safely may) exhibit and confess the full enormity of their guilt—"Pity me, O LORD, the CHIEF OF SINNERS!" And when soliciting the influence of that purifying blood which shall render the spirit "whiter than snow," and "like the wings of a dove that is covered with silver wings," it were well that the stained suppliant should profess "my stain is *deep;* my pollution is indelible;—oh give a *full* portion from the fountain to a *wretch!* pity the chief of sinners!

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